



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

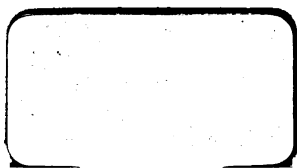
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

296918.78



Fred. Bellamy,

S. Mary Hall, Oxford.

Avoniles.

3/6

2/6

LATIN EXERCISES.

LATIN EXERCISES

AS DICTATED BY

THE LATE JAMES MELVIN, LL.D.,

RECTOR OF THE GRAMMAR SCHOOL, ABERDEEN;

TO WHICH ARE PREFIXED

DISSERTATIONS

ON A VARIETY OF LATIN IDIOMS AND CONSTRUCTIONS.

BY THE

REV. PETER CALDER, A.M.,

MANSE OF CLYDE.

FOURTH EDITION.

EDINBURGH:

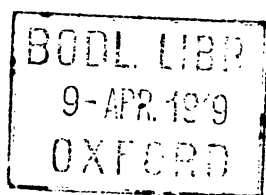
MACLACHLAN & STEWART.

LONDON: SIMPKIN, MARSHALL, & CO.

ABERDEEN: LEWIS SMITH.

MDCCCLXIX.

D



PRINTED BY NEILL AND COMPANY, EDINBURGH.

P R E F A C E.

PREVIOUS to the death of the late Dr MELVIN, it was much desired, and generally expected, that he would publish a collection of his Latin Exercises. That this was not done, has been a subject of deep and general regret among his former Pupils, and among many others who could appreciate the elegance and purity of his Latin compositions.

The following selection from his Exercises has been made, with the view of compensating, in some measure, for what must be regarded as a public loss. The arrangement is such as to present the student, in the first instance, with simple and easy exercises, which will gradually prepare him for those involving the more minute and complicated idioms and constructions of the language.

In the Dissertations prefixed, the object is to explain more by example than by rule or precept—this being regarded as the easier and more efficacious mode. In order not to swell the present volume, many points have been necessarily reserved for the supplementary volume containing Dr Melvin's Latin for the Exercises. The latter is intended for the use of Teachers and of private students.

MANSE OF CLYNE, 1868.

CONTENTS.

Section	Page
1. A or An ; The,	9
2. Plerique, Plurimi,	10
3. One of ; Many of ; All of ; Whole of,	10
4. Cardinal Numerals,	11
5. Ordinal Numerals,	12
6. Distributive Numerals,	13
7. Fractions,	14
8. The Roman Calendar,	15
9. Nostrum, Nostri ; Vestrum, Vestri,	16
10. Suus ; Ejus, Eorum,	17
11. Suus ; Ipsius, Ipsorum,	18
12. Sui ; Is,	19
13. Is, with and without Qui,	19
14. Ille ; Iste,	20
15. Former ; Latter,	20
16. Meus, Mei ; Tuus, Tui,	21
17. Tuus, Vester,	22
18. Nostras, Vestras, Cujas,	22
19. That, Those,	23
20. Quis, Quisnam ; Quod, Quid,	23
21. Uter, Quis, Quotus,	24
22. Uterque, Quisque, Ambo,	24
23. Quicumque, Quisquis,	26
24. What,	26
25. Siquis, Nequis, Ecquis, Numquis,	27
26. Any one, Another, &c., when rendered by Quis,	27
27. Idem,	28
28. One,	28
29. The one—The other ; One—Another,	29
30. Some ; Some—Others,	30
31. Possessive Pronouns,	31
32. Talis—Qualis ; Tantus—Quantus ; Tot—Quot,	31

Section	Page
33. Such ; Such—As,	32
34. The Relative after Ordinals and Superlatives,	33
35. Principal and Subordinate Clauses,	34
36. Direct and Indirect Narration,	36
37. Direct and Indirect Narration— <i>continued</i> ,	37
38. Direct and Indirect Interrogative,	39
39. Sequence of Tenses,	40
40. Futurity, how expressed in the Subjunctive Mood,	43
41. Imperative Mood,	44
42. Infinitive Mood,	45
43. Participles,	47
44. Gerunds ; the Eng. Gerundive in “ing,”	49
45. Supines,	50
46. Preteritive Verbs,	50
47. Impersonal Verbs,	52
48. Ancillary Verbs,	54
49. Transitive and Intransitive Verbs,	54
50. Qui, with the Subjunctive,	55
51. Ut,	57
52. Si, Nisi,	60
53. Quod, Quia,	61
54. Quum,	63
55. Quin,	64
56. Priusquam,	65
57. Whether—Or,	66
58. Rather—Than,	67
59. Too,	68
60. Without,	69
61. Instead of,	69
62. But,	70
63. The, before Comparatives,	70
64. Double Negative,	71
65. Absolute Case,	71
66. Conjunction of Verbs with different Syntax,	72

EXERCISES I.—CCXXXI,	73-184
--------------------------------	--------

DISSERTATIONS

ON

LATIN IDIOMS AND CONSTRUCTIONS.

§ 1. *A* or *An*; *The*.

(a.) “*A*” or “*An*” is sometimes definite, being equivalent to “one,” “the one,” “such,” “that,” or similar adjectives. His head was cut off at *a* blow—*Caput ei uno ictu abscissum est*. He devoured the apple at *a* bite—*Pomum uno morsu devoravit*. Agesilaus was lame of *a* foot—*Agesilaus altero* (the one) *pede claudus fuit*. Hannibal was blind of *an* eye—*Hannibal altero oculo captus fuit*. Alexander was of *an* ambition that nothing could satisfy—*Alexander ejus* (that or such) *ambitionis fuit quam nihil explere posset*.

(b.) “*The*” is frequently demonstrative, and must be represented in Latin by a pronoun of that order. Certain Roman knights having formed a conspiracy to slay Cicero, two of them entered his house for *the* purpose—*Quum quidam equites Romani conjurationem, ut Ciceronem interficerent, iniissent, duo eorum ejus domum ad eam rem ingressi sunt*. The purpose for which the knights entered having been first hinted at, “*the*” points back to it, and is therefore equal to “*that*.” At *the* time Tarquinius Priscus reigned, the Gauls invaded Italy—*Eo tempore quo Tarquinius Priscus regnabat, Galli Italiam invaserunt*. The Gauls invaded Italy, Tarquinius Priscus being king at *the* time—*Galli Italiam invaserunt, Tarquinio Prisco eo tempore regnante*. In *the* time of Tarquinius Priscus the Gauls

A

invaded Italy—Tempore Tarquinii Prisci Galli Italiam invaserunt. In this last form of the sentence “tempore” is sufficiently defined by the genitive Tarquinii, and needs no demonstrative adjective. I am not *the* person to do this—*Is non sum qui hoc faciam.*

§ 2. *Plerique, Plurimi.*

(a.) “Plerique” is “most” absolutely, *i.e.*, more than the half, at least. It always agrees in case with the substantive to which it is joined; but it takes the genitive of the relative and pronouns. Most of the soldiers—Plerique milites. Most of whom—Quorum plerique. Most of them—Eorum plerique. They killed the most (*i.e.*, more than the half) of these animals—Pleraque hæc animalia interfecerunt. The animals, most of which had been taken, were killed—Animalia, quorum pleraque capta erant, interfecta sunt. He had collected the most of the books (the greater number of the books) that had been written on this subject—Collegerat plerosque libros qui de hac re scripti erant.

(b.) “Plurimi” is “most” comparatively, as when something is affirmed of one person or party compared with the others; thus, speaking of Cæsar, Alexander, and Hannibal, we say,—Alexander conquered most (more than either Cæsar or Hannibal) nations—Alexander plurimas gentes vicit; “plerasque gentes” would mean “the greater number of the nations of the world.” He is not always the wisest who has the most (*i.e.*, more than any other) books—Non semper sapientissimus est qui plurimos libros habet; “plerosque libros” would imply that “he is not always the wisest who has *more than the half, the majority* of the books—some certain books.”

§ 3. *One of; Many of; All of; Whole of.*

(a.) “One of,” “many of,” and similar partitive expressions are followed by the genitive or “ex” with the ablative; the latter syntax being the more usual. One of the books—Unus ex libris, or librorum; the adjective takes the gender of the noun thus governed in the genitive or ablative. One of the women—Una (femina) ex feminis, or feminarum. Many of the kingdoms—Multa (regna) ex regnis, or regnorum.

(b.) Such expressions, however, as “all of,” “whole of,”

not being partitives, are construed differently; the adjective agreeing in case with the substantive. *All of us* know—*Nos omnes* scimus. The soldiers, *all of whom* were brave, received a reward—*Milites, qui omnes fortes erant, præmium acceperunt.* The *whole of the city* was destroyed—*Tota urbs* diruta est. The Muses, *of whom there were nine*, were the daughters of Jupiter and Mnemosyne—*Musæ, quæ novem fuerunt, filiæ fuerunt Jovis et Mnemosynes.* The soldiers, *nine of whom* had been wounded, were taken captive—*Milites, quorum novem vulnerati erant, capti sunt.*

§ 4. Cardinal Numerals.

(a.) The Cardinals indicate number simply, and are so called from *cardo* "a hinge," because they are the *chief* numbers—those upon which the others *hinge*. They are "unus," "duo," "tres," &c. From "quatuor" to "centum" (inclusive), they are indeclinable, *i.e.*, they have the same form throughout all the genders and cases, singular and plural; from "ducenti" to "nongenti" (inclusive) they are declinable. Two hundred and forty-one soldiers were sent—*Ducenti quadraginta unus milites missi sunt.* The General sent two hundred and forty-one soldiers—*Dux ducentos quadraginta unum milites misit.* Mille is indeclinable, and denotes "one thousand;" millia is a neut. plu. substantive of the 3d decl., and denotes "thousands." I bought 1000 books—*Mille libros emi.* I bought 3000 books—*Tria millia librorum emi* (*Lat.* I bought three thousands of books), or it may be made—*Ter mille libros emi* (*Lat.* I bought thrice a thousand books). 1000 ships were sent—*Mille naves missæ sunt.* 4000 ships were sent—*Quatuor millia navium missa sunt, or Quater mille naves missæ sunt.* In these simple sentences, "millia" is in close conjunction with the other substantive, and of course governs it in the genitive; but in the following, "millia" being separated from the other subst. by intervening adjectives, these adjectives and the subst. are construed as if "millia" were not present. He came with 3300 ships—*Cum tribus millibus et trecentis navibus venit.* 3456 soldiers were slain—*Tria millia quadringenti quinquaginta sex milites interfecti sunt.*

(b.) When the numerals are used partitively, they govern the genitive. One hundred, one thousand of the books were

bought—Centum mille librorum empti sunt, where “centum” and “mille” take the gender of the noun governed in the genitive, or “libri” is supplied with them. 1000 of the ships were destroyed—Mille navium deletæ sunt.

In *dating*, “mille” is preferable to “millia.” 2000 years have elapsed—Bis mille anni effluxerunt, rather than—Duo millia annorum effluxerunt.

(c.) How to express “million,” “millions,” see article on *The Distributives*.

The conjunction of numerals.—Generally, when the series is decreasing, the conjunction is not used, as *Viginti quatuor*; but if it is increasing the conjunction is expressed, *Quatuor et viginti*; so in English *Twenty-four* and *Four and Twenty*.

§ 5. Ordinal Numerals.

(a.) The “Ordinals” derive their name from *ordo*, “an order,” “rank,” or “series,” because they show the order or place in a series which a person or thing occupies. They are “primus,” “secundus,” “tertius,” &c. The first and the second chapters—Primum et secundum capita. The fifth and the sixth editions—Quinta et sexta editiones. The second ten books of Livy are lost—Secundi decem libri Livii deperditi sunt. The first three days were spent—Primi tres dies consumpti sunt.

(b.) The “teenths,” when used alone, are generally in the order, *Tertius decimus*, *quartus decimus*, &c.; but when they are in connection with other numbers, and we are descending from higher numbers to lower, they are arranged in the contrary order, so as to make the descent regular. The 1315th—Millesimus trecentessimus decimus quintus.

(c.) In English there is a common usage which joins cardinals with ordinals; thus, The forty-first, The five hundred and fifth. The Latins did not so, but said, “Quadragesimus primus, Quingentesimus quintus. Accordingly, all the numbers are to be ordinal, if in English the last be ordinal, for by it we discover the class to which they belong; if, however, the last be cardinal, they are all cardinal, as Forty-one, Five hundred and five—Quadraginta unus, Quingenti quinque. The latter part of this remark does not apply to numbers used in *dating*, where the Latin idiom really differs from the English, as, In the

year one thousand five hundred and fifty-six—Anno millesimo quingentesimo quinquagesimo sexto (*Lat.* In the year the one thousandth five hundredth fiftieth and sixth).

§ 6. *Distributive Numerals.*

(a.) The chief use of the “Distributives” is to show that the number spoken of is peculiar to *each* individual of a class. They accordingly differ from the “cardinals,” inasmuch as the latter imply that the number specified is the whole amount, and belongs to or is divided among *all collectively*. Libros quinos iis dedit—He gave each of them five books, or, He gave them five books a piece. Libros quinque iis dedit—He gave them five books, *i.e.*, five books among all, however many persons there might be. Terni ambulabant—They were walking in threes, or three abreast; but, Tres ambulabant—Three persons were walking. The trees were twenty feet high—Arbores vicenos pedes altæ fuerunt; if “viginti” were used here, the meaning would be, The trees were, all united or on end, twenty feet high. The walls of Babylon were 200 feet high and 50 broad—Muri Babylonis fuerunt ducentos pedes alti et quinquagenos lati; were we to use “ducentos” and “quingenta” here, the meaning would be that all the walls, put together, produced these dimensions; but of course it is meant that each of the walls, *e.g.*, the north, south, &c., each by itself measured so.

(b.) The “distributives” are also used instead of the “cardinals”—(1.) with those nouns that want the singular altogether; (2.) with the plural of nouns that have the signification of the plural different from that of the singular. Thus, There were not two Athenes—Non binæ Athenæ fuerunt. “Litera” signifies “a letter” (of the alphabet); therefore Duæ literæ—Two letters (of the alphabet); but, Binæ literæ—Two letters or epistles; with “epistolæ” we would use “duæ.” Terna castra—Three camps; but, Tria Castra—Three forts or castles; because “castrum” in the sing. signifies “a fort or castle.” “Singuli,” however, forms an exception, “uni” being in these cases used instead of it. There was but one Athens—Unæ tantum Athenæ fuerunt. One camp—Una castra. The two consuls were in one camp—Duo consules in unis castris fuerunt.

"Millia" also is exempted from class (1.) Although it wants the singular, the cardinals are used with it; thus, Duo, tria millia.

(c.) The third use of the "distributives," which is with the numeral adverbs, might almost be included under (a.); for the adverbs are to be regarded as expressing numbers by certain divisions numerically equal to each other. Thus, we say not "Bis dicem," but "Bis deni;" where there are two divisions, and ten to each. They have thrice ten nymphs—Iis ter denæ nymphæ sunt. Hence we can now see why "centeni" is used in expressing "a million." Decies centena millia—One million, *i.e.*, 10 times 100,000; for we have 10 divisions, and in each division there are 100,000. 100,000 by itself may be either "centum millia" or "centies mille;" but, as soon as it is multiplied by an adverb, the cardinal gives place to the distributive. 1,800,000—Decies octies centena millia; 2,000,000—Bis decies (or vicies) centena millia; 10,000,000—Decies decies (or centies) centena millia; 4,356,754—Quadrages ter centena millia quinquaginta sex millia septingenti quinquaginta quatuor, *i.e.*, 43 times 100,000, &c.

(d.) On the same principle we can understand the method of expressing squares and cubes; for, if the square of 2 is to be expressed, we know that there are two rows of two, or two in a row taken twice; and the Latin will be "Bis bina;" likewise the square of 3, 4, will be "ter terna;" *i.e.*, thrice a row of three, and "quater quaterna"—four times a row of four. So the cubes of 3, 4, 5, are "ter terna ter," "quater quaterna quater," "quinquies quina quinquies," *i.e.*, thrice a row of three (taken) thrice, four times a row of four (taken) four times, five times a row of five (taken) five times.

§ 7. *Fractions.*

(a.) If the fraction has *unity* for its numerator, the Latin requires only the ordinal for the denominator along with the word "pars," as, $\frac{1}{4}$, quarta pars; $\frac{1}{9}$, nona pars; $\frac{1}{7}$, septima pars; but, $\frac{1}{2}$, dimidia pars.

(b.) If the numerator is *above unity*, a word is required both for the numerator and denominator, the former being expressed by a cardinal, and the latter by an ordinal with "partes;" as, $\frac{3}{10}$ of the inhabitants—Tres decimæ partes incolarum; $\frac{4}{7}$, quatuor septimæ partes; $\frac{5}{8}$, quinque octavæ partes.

(c.) When the numerator is only one less than the denominator, the Latin writers sometimes omit the ordinal for the denominator; as, $\frac{3}{2}$, tres partes; $\frac{3}{3}$, duæ partes; $\frac{4}{4}$, quatuor partes; $\frac{5}{5}$, quinque partes. But this method may give rise to ambiguity, and ought not to be imitated; for "tres partes" may mean any three parts; and so with the rest.

§ 8. *The Roman Calendar.*

(a.) The Roman month was divided into three periods. This was done by fixing on three particular days, which were respectively named the Calends, Nones, and Ides, and reckoning the rest relatively to these. The first day of the month was termed the Calends (Calendæ) of that month. The 1st of January—Calendæ Januariæ. This was done on the 1st of January—Hoc Calendis Januariis factum est.

(b.) In eight months of the year the Nones (Nonæ) fell on the 5th day, and the Ides (Idus) on the 13th. In the remaining four months—March, May, July, and October—the Nones and Ides were two days later, falling respectively on the 7th and the 15th. From these three days the Romans reckoned each period of their month backward, instead of onward as we do from the first day of ours; for example, any day between the 1st and the 5th of June was so many days before the Nones of that month; any day between the 5th and the 13th was so many days before the Ides; and any day between the 13th and the end of the month was so many days before the Calends, or 1st day of July. They also included in their calculation the day from which they reckoned; thus, the 2d of June was—Quartus dies ante nonas Junias; the Nones or 5th itself being counted as one of the *four*. The 3d of June—Tertius dies ante Nonas Junias. The 4th—Pridie Nonas. From this it will be seen that there was no *secundus dies* before either Calends, Nones, or Ides; *pridie* dispensing with the necessity for its usage.

(c.) It is usual in Latin to write the days of the months in a contracted form, instead of exhibiting the full expression; thus, On the 15th of March: Id. Mart.—Idibus Martiis. On the 12th of September: Prid. Id. Septembr.—Pridie Idus Septembres. On the 18th of November: XIV. Cal. Decembr.—Quarto decimo die ante Calendas Decembres. On the 5th of May: III. Non. Mai.—Tertio die ante Nonas Maias.

(d.) The names of the months are all either substantives or adjectives, but they are more frequently used as adjectives.

(e.) The subjoined table exhibits all the days of the year as they are written in the contracted form :—

Days of the Month.	Januar., August., Decembr.	April., Jun., Septembr., Novembr.	Februar.	Mart., Mai., Jul., Octobr.
1	Calendæ.	Calendæ.	Calendæ.	Calendæ.
2	IV. Non.	IV. Non.	IV. Non.	VI. Non.
3	III. "	III. "	III. "	V. "
4	Prid. "	Prid. "	Prid. "	IV. "
5	Nonæ.	Nonæ.	Nonæ.	III. "
6	VIII. Idus.	VIII. Id.	VIII. Id.	Prid. "
7	VII. "	VII. "	VII. "	Nonæ.
8	VI. "	VI. "	VI. "	VIII. Id.
9	V. "	V. "	V. "	VII. "
10	IV. "	IV. "	IV. "	VI. "
11	III. "	III. "	III. "	V. "
12	Prid. "	Prid. "	Prid. "	IV. "
13	Idus.	Idus.	Idus.	III. "
14	XIX. Cal.	XVIII. Cal.	XVI. Cal.	Prid. "
15	XVIII. "	XVII. "	XV. "	Idus.
16	XVII. "	XVI. "	XIV. "	XVII. Cal.
17	XVI. "	XV. "	XIII. "	XVI. "
18	XV. "	XIV. "	XII. "	XV. "
19	XIV. "	XIII. "	XI. "	XIV. "
20	XIII. "	XII. "	X. "	XIII. "
21	XII. "	XI. "	IX. "	XII. "
22	XI. "	X. "	VIII. "	XI. "
23	X. "	IX. "	VII. "	X. "
24	IX. "	VIII. "	VI. "	IX. "
25	VIII. "	VII. "	V. "	VI I. "
26	VII. "	VI. "	IV. "	VII. "
27	VI. "	V. "	III. "	VI. "
28	V. "	IV. "	Prid. Cal.	V. "
29	IV. "	III. "	Mart.	IV. "
30	III. "	Prid. Cal. Mensis sequentis.	}	III. "
31	Prid. Cal. Mensis sequentis.			Prid. Cal. Mensis sequentis.

§ 9. *Nostrum, Nostri; Vestrum, Vestri.*

The forms "*nostrum*" and "*vestrum*" are used with all governing words that are referred to the rule—"Partitives and words placed partitively," &c., and also when they have "*omnium*" in agreement with them, as "*omnium nostrum*"

or *vestrum, causâ*." The forms "*nostri*" and "*vestri*" are never so used, but they are joined with any other words that of themselves govern the Genitive. *Negligentissimus est nostrum*—He is the most negligent of (*i.e.*, among) us; but, *negligentissimus est nostri*—He is most (or the most) negligent of us, *i.e.*, the person that neglects us most. In the latter instance, *negligens*, from its meaning, comes under rule—"Adjectives signifying an affection of the mind govern the Genitive." Those of you who know anything can speak—*Qui vestrum quid sciunt loqui possunt*." They pity us—"Eos nostri miseret," rather than "*nostri miserentur*," which may mean, "our men pity," as well as "they pity us."

§ 10. *Suus; Ejus, Eorum.*

(a.) The possessive pronouns, "*his*," "*her*," and "*its*," or "*their*," are to be translated sometimes by "*suus*," and sometimes by the genitives "*ejus*," "*eorum*," and as these pronouns meet us at every step, it is of the first importance to be able always to put the right pronoun in the right place. The connections in which they occur are so various, that it is impossible to frame a rule to meet every case. The best method for attaining to an accurate knowledge of their usage is, carefully to collate a number of passages where these pronouns severally occur. The following easy rule will be found to be of pretty extensive application:—

(b.) Try whether "*his own*," "*her own*," &c., can be substituted for "*his*," "*her*," &c., without injuring the sense; if so, "*suus*" is to be employed; if not, "*ejus*," or "*eorum*." Thus, in Ex. I., He endeavoured to prevent the Greeks from passing through his territories (whose territories? *Ans.* His own.)—*Græcos prohibere conatus est quominus per fines suos transirent*. Telephus fought against his father-in-law (whose father-in-law? *Ans.* His own.)—*Telephus contra socerum suum pugnavit*. Telephus fought against his father-in-law and his allies (whose allies? *Ans.* Not his own, but those of his father-in-law.)—*Telephus contra socerum suum sociosque ejus pugnavit*; "*sociosque suos*" would mean Telephus's own allies. Brutus boasted of his own prudence, but blamed his son's negligence—*Brutus de prudentia sua gloriatus est, sed filii sui negligentiam reprehendit*. The citizens expelled two of their

chief men, and confiscated their effects—*Cives duos ex principibus suis expulerunt, eorumque bona publicarunt.* In these examples "*suus*" is employed when the agent is introduced directly as speaking or acting with reference to something of *his own*, and "*ejus*" or "*eorum*" when he does so with reference to that of others; but when a simple fact is stated without introducing the antecedent to the pronoun in the capacity of actor, the pronoun is generally "*ejus*" or "*eorum*." The king and his son were in the palace—*Rex filiusque ejus in regia fuerunt.*

(c.) Sometimes a slight modification of the sentence, or even a change in the arrangement, produces a change of pronoun. The Prætor *and his son* were put to death—*Prætor filiusque ejus interfecti sunt.* The Prætor was put to death with his son—*Prætor cum filio suo interfectus est.* The consul put the prætor with his son to death—*Consul prætorem cum filio ejus interfecit;* "*cum filio suo*" would imply the consul's own son. The women had the honour conferred upon them that the children should derive their names from their mothers—*Mulieribus honor tributus est ut liberi nomina a matribus suis traherent.* The women had the honour conferred upon them, that the names of children should be derived from their mothers—*Mulieribus honor tributus est ut nomina liberorum ab eorum matribus traherentur.* In these two forms the change of pronoun is owing to the change of the subject to "*derive*:" "*suus*," in the latter would imply that *nomina* (the subject to "*derived*") had certain mothers from whom children were to take their names.

§ 11. *Suus; Ipsius, Ipsorum.*

The expressions "*his own*," "*her own*," "*its own*," "*their own*," are always to be rendered either by the adjective "*suus*," or by the genitives of "*ipse*." When A speaks of or influences "*A's own*," "*suus*" is employed; but when A speaks of or influences "*B's own*," "*ipse*" is used. Atticus loved *his own* work—*Atticus suum opus amavit.* The Greeks said that they could never have believed this, had it not been related by one of *their own* historians—*Græci dixerunt se hoc nunquam credere potuisse, nisi ab uno ex suis historicis narratum esset.* A recent writer says that the Greeks could never have believed this, if it had not been related by one of *their own* historians.

—*Recens scriptor dicit Græcos hoc nunquam credere potuisse nisi ab uno ex ipsorum historicis narratum esset.* In the former of these last two examples A (the Greeks) speaks of A's own (the Greek) historians; but in the latter A (a recent writer) speaks of B's own (the Greek) historians. Louis thought that there would have been few, either in *his own* or any other age, worthy of being compared to him (himself)—Ludovicus putavit paucos, vel *sua* vel aliâ ullâ ætate, dignos futuros fuisse qui sibi compararentur. There have been few, either in *his own* or any other age, worthy of being compared to Louis—Pauci vel *ipsius* vel aliâ ullâ ætate digni fuerunt qui Ludovico comparantur. They praised *his own* prudence, but blamed his son's negligence—*Ipsius* prudentiam laudarunt, sed filii ejus negligentiam reprehenderunt. Plautus's plays were much admired in *his own* days—Plauti fabulæ *ipsius* temporibus magna in admiratione habitæ sunt. Atticus was a friend of Cicero's, and he loved *his own* work, but not his son's (Cicero's son's)—Atticus Ciceroni amicus fuit, atque *ipsius* opus amavit, sed non filii ejus.

§ 12. *Sui; Is.*

"Sui," the reciprocal or reflexive (turning back) pronoun, always refers to the subject either of the verb by which it is affected, or to that of the principal and regulating verb of the sentence. Saul slew himself—Saulus se interfecit. Saul bade his armour-bearer slay him—Saulus armigerum suum se interficere jussit. In the latter example the verb that affects or governs "*se*" is "*interficere*," and the regulating verb is "*jussit*," to the subject of which "*him*" refers. Again, although "*him*" referred to the "*armour-bearer*"—the subject of "*interficere*"—the pronoun would still be the same. The context must determine which is meant. "*Saulus armigerum suum eum interficere jussit*," would imply a third person to be slain. Brutus pecuniam secum attulit—Brutus brought money with him (himself). Brutus pecuniam ad *eum* attulit—Brutus brought money to him (some other).

§ 13. *IS, with and without QUI.*

"Is," when not followed by the relative "*qui*," refers to some person or thing before mentioned; but when followed by "*qui*," there is no difference between the Latin and English

idioms. Those who had taken the field were victorious, but those besieging the city were repulsed—(Ii) qui in aciem prodierunt victores fuerunt, (ii) qui tamen urbem obsidebant repulsi sunt; if it were made “obsidentes,” the meaning would be—Those who had taken the field were victorious, but *the same persons*, when besieging the city, were repulsed. He exposed his work to those passing by—Opus suum prætereuntibus exposuit; were we to use “iis” with “prætereuntibus,” it would refer to some particular persons already spoken of; but here there are none spoken of, and therefore “iis” is inadmissible. He came unexpectedly on those who were crossing the river—Iis qui flumen transibant supervenit, or transeuntibus flumen supervenit; neither in this case can we put “iis” along with “transeuntibus,” otherwise we change the sense; for “iis transeuntibus,” &c., would imply that some persons were spoken of before, and that he came on them while in the act of crossing the river, though perhaps he missed them elsewhere; whereas our form of the sentence implies that he came on a part that were crossing, the rest perhaps escaping.

§ 14. *Ille, Iste.*

(a.) “Ille” is used to mark a change of person or subject, and frequently requires to be translated “the other.” The father called his son, and he came—Pater filium suum vocavit, ille autem venit; were “ille” omitted, the meaning would be, “the *father* came.” The father called his son, and severely rebuked him—Pater filium suum vocavit et eum graviter iurgavit; the insertion of “ille” here would imply that it was the *son* that rebuked the *father*. Another use of “ille” is that in which it is nearly equivalent to “celebrated,” “famous,” “well-known,” &c., as The famous Helen—Helena illa; The celebrated Aristides the Just—Justus ille Aristides.

(b.) “Iste” is employed, 1st, When an object is pointed to, as, Give me that book—Da mihi istum librum; 2d, When contempt or disrespect is intended to be expressed. That fellow—Iste homo. This disease was relieved by the punishment of that fellow—Hic morbus istius poena relevatus est.

§ 15. *Former, Latter.*

(a.) “Former” and “latter,” when they refer to two objects already severally mentioned, are to be translated by “ille,”

that one, the farther off, and "hic," this one, the nearer. I saw the husband and the wife, the former yesterday, and the latter to-day—*Maritum et uxorem vidi, illum heri, hanc hodie; uxoremque* would not do; it would imply that I saw them both together. They conquered Antiochus and the Carthaginians, the former by sea and the latter by land—*Antiochum et Carthaginienses, illum mari, hos terra, vicerunt.*

(b.) When, however, there are no objects specifically mentioned, to which the demonstratives can point, "prior" and "posterior" are to be used. They had forgotten the former part of the speech before the latter was delivered—*Priorem orationis partem prius obliti erant quam pars posterior habita est.* I received both parts of the book, the former to-day and the latter yesterday—*Utrasque partes libri accepi, priorem hodie, posteriorem heri.*

§ 16. *Meus, Mei; Tuus, Tui, &c.*

Genitives, Subjective and Objective—*Mea memoria*—My recollection, *i.e.*, the recollection I have of another; but, *Mei* (Gen. of ego) *memoria*—the recollection that others have of me. The former expression is therefore subjective or active, the latter objective or passive. The same holds with the other possessives, as, *Tua cura, and tui cura; nostra cura and nostri cura; vestra cura and vestri cura.* So *amor Dei* is either subjective or objective—subjective when it means God's love, the love which God has for his creatures; and objective when it means their love to Him. In the case of two substantives, however, as in the last example, the objective use may be expressed by a preposition with the Acc., instead of the Gen., and this is frequently done to avoid ambiguity, as, Love to God—*Amor in Deum; Cruelty to one—Cruelitas in aliquem.* In *Cæs. Bell. Gall., lib. i. 30,* there is an instance both of the subjective and objective uses in the same clause and under the government of the same word; thus, *Pro veteribus Helvetiorum injuriis populi Romani,* where the two genitives are governed by *injuriis*, but yet in different senses; for *injuriis Helvetiorum* means the *injuries the Helvetii* inflicted, subjectively; but *injuriis populi Romani*—the *injuries sustained by the Roman people,* objectively.

§ 17. *Tuus, Vester.*

(a.) “*Tuus*” being formed from “*tui*,” and “*vester*” from “*vestri*,” the former is employed when one person is addressed, and the latter when more than one. Philip, your son is worthy of you—*Philippe, filius tuus te dignus est*. A general will say to his men: Let not your courage be wanting—*Ne virtus vestra desit*; or, Soldiers! I do not doubt your courage—*Milites! de virtute vestra non dubito*. But the soldiers say to the general: We confide in your skill—*Scientia tua confidimus*.

(b.) If, in speaking to one person, we include with himself the rest of his sect, class, or nation, we make use of “*vos*” and “*vester*,” thus, addressing a Frenchman: Your definition of noun is different from that of English grammarians—*Vestra nominis definitio est alia atque Anglicorum grammaticorum*. So, in the following example from Virg., “*Vestras, Eure, domos*,” *Eurus* is addressed as the representative of the other winds, and “*domos*” is intended to include not only the abode of *Eurus*, but also those of the other winds.

§ 18. *Nostras, Vestras, Cujas.*

(a.) Signify respectively “of or belonging to—our country—your country—what country?” and hence they are called Gentile or Patrial pronouns. The poets of our country have been admired—*Poetæ nostrates in admiratione habiti sunt*. The words of our country are very expressive—*Verba nostratia significantissima sunt*. A historian of our country writes so—*Historicus nostras ita scribit*; “*historicus nostræ patriæ*” would mean a person that wrote a history of our country, but perhaps was not a countryman of ours himself.

(b.) “*Vestras*” is used even when one person is addressed; thus, to a Frenchman: The people of your country are polite—*Homines vestrates politī sunt*; for along with the individual spoken to, we include all his countrymen. I know that the poets of your country speak so—*Scio poetas vestrates ita loqui*.

(c.) “*Cujas*” (from *cujus*) is an interrogative. What country do these men belong to?—*Cujates hi sunt*? It is scarcely known to what country this writer belonged—*Vix notum est cujas hic scriptor fuerit*.

§ 19. *That, Those.*

"That" and "those" are often used to avoid the too frequent repetition of a substantive; and when this is the case, they can never be made by a pronoun. We either repeat the substantive, or, if the nature of the sentence will admit, we so arrange it that the employment of the word once will leave the meaning sufficiently clear; thus, He compared his own horses to those of Mars—*Martis equis suos comparavit* (*Lat.*, To Mars's horses he compared his own), where the word "equis," preceding "suos," clearly shows that "suos" refers to "equis," and renders the repetition of "equos" with "suos" unnecessary. The following arrangement would not do:—*Suos Martis equis comparavit*, as this would be using "suos" before there is any substantive to which it could refer. It would not be elegant to say, *Suos equos equis Martis comparavit*. Sometimes, however, the substantive must be repeated, as, He conjoined an oration of Cicero's with those of Demosthenes—*Ciceronis orationem orationibus Demosthenis conjunxit*. He compared the bravery of Hector to that of Achilles—*Hectoris virtutem virtuti Achillis comparavit*. Here we require two cases, and therefore the word twice. He compared the bravery of Hector with that of Achilles—*Hectoris virtutem cum Achillis comparavit*, where, of course, it is seen, that "virtute" is understood, as "cum" cannot govern "Achillis." His will depends on that of his father—*Ejus voluntas ex patris pendet*; here also it is obvious that "patris" is governed by "voluntate" understood.

§ 20. *Quis, Quisnam; Quod, Quid.*

There is no difference of meaning between *Quis* and *Quisnam*; but, in the Neut., *Quodnam* is preferable to *Quod*, in order to prevent ambiguity, as sometimes *Quod* might be confounded with the conjunction of the same form; therefore, rather *Quodnam* than *Quod regnum?* *Quod* is an adjective, meaning "what" or "which," as, *Quod* or *quodnam oppidum captum est?* *Quid* is used as a substantive neut., signifying "what amount of," "what sort of," and it governs the genitive: What money did he bring with him?—*Quid pecuniæ secum attulit?* It is also put in apposition with a substantive, as, What is virtue?—*Quid (what sort of a thing) est virtus?*

What is darkness?—*Quid sunt tenebræ?* But, *Quæ est virtus?*—Which virtue is it? *Quæ tenebræ fuerunt?*—What darkness was it?

§ 21. *Uter, Quis, Quotus.*

(a.) *Uter* is “which of two?” *Quis* “which?” of any number greater than two. Which of the consuls was sent?—*Uter consulum missus est?* Which of the Decemviri?—*Quis Decemvirorum?* We must observe, when speaking of plural parties, to make *Uter* and *Quis* plural. Thus, of the Romans and Carthaginians, Which prevailed?—*Utri vicerunt?* Again, of the Romans, Greeks, and Carthaginians, Which were the bravest?—*Qui or quinam fortissimi fuerunt?*

(b.) *Quotus* means “which in order or number?” Which (in order) was *Duilius*?—*Quotus fuit Duilius?* Perhaps he might be first, or fifth, or twentieth. “*Quis fuit Duilius*” would mean, Who, which, or what person was *Duilius*? describe him. What is the number of your prize?—*Quotum est tuum præmium?* *Quod* or *quodnam* est tuum præmium? would signify, What is your prize? *i.e.*, What does it consist of? Is it a book, or money? What is your number (*e.g.*, on the roll)?—*Quotus es?* *Quis es?* means, who are you? Describe yourself; as would naturally be said to a person rapping at the door—Who are you? Who is there? What o'clock is it?—*Quota est hora?* The question asked by *Quotus* is answered by an ordinal; that asked by *Quis* is answered either by the name or description of the person or that of his office, &c., thus, Who was Daniel? A prophet—*Quis fuit Daniel?* *Vates.* But, Which of the four greater prophets was Daniel? The last—*Quotus majorum quatuor vatum fuit Daniel?* *Ultimus.*

§ 22. *Uterque, Quisque, Ambo.*

(a.) As *Uter* is “Which of two?” and *Quis* “Which of any number above two?” so *Uterque* is “Each of two,” and *Quisque* “Each of any number above two.” Each of the consuls—*Uterque consulum.* The English of *Uterque* is often “both,” but then the two objects must be regarded separately; as, of Hannibal and Scipio, They were both brave—*Uterque fortis fuit*; for each is considered brave by himself, not that they were brave when taken together. If, however, we said,

Both the consuls were conquered in the battle of Cannæ—*Ambo consules in proelio Cannensi victi sunt*; for here the two consuls are supposed to be acting together, and to be conquered together; they are not regarded individually, apart from each other. Both the consuls were in one camp—*Ambo consules in unis castris fuerunt*. Next let it be, Hannibal conquered both the consuls, the one in one part of Italy, and the other in another—*Hannibal utrumque consulum, alium alia in Italiæ parte, vicit*; in this sentence “ambo” would not suit, because he did not conquer them together; he conquered each apart from the other. There came two armies, both of which he opposed—*Duo venerunt exercitus, quorum utrique restitit*; here also “uterque,” because the armies came separately. Of course if “uterque” and “quisque” refer to plural parties, they are also to be plural. The victorious consul conquered the Persians and Egyptians, both of whom readily submitted to his sway—*Vicit consul victor Persas et Ægyptios, quorum utrique ejus imperio libenter paruerunt*.

(b.) “Quisque” is frequently found joined with superlatives and ordinals, which it then always follows, and the Eng. will be “all,” “every,” and when between two superlatives the translation may be “always.” *All* the best of them said so—*Optimus quisque ita dixit*. Every tenth man was chosen—*Decimus quisque delectus est*. The deepest rivers are *always* the smoothest—*Altissimum quodque flumen est levissimum*.

(c.) When the pronoun “suus” goes along with “quisque,” it always immediately precedes it. Give every man his own—*Suum cuique tribuito*. Every one thinks his own custom best—*Suam quisque consuetudinem optimam ducit*. The three ambassadors spoke, each using his own language—*Tres legati locuti sunt, sua quisque lingua, utentes*; of course the case of “quisque” here depends on “locutus est” understood. We know that the brothers sacrificed, each in his own way—*Scimus fratres, suo quemque more, sacrificasse*.

(d.) *Uterque* is not used distributively; thus, The two women spoke, each in her own way—*Duo mulieres, suo quæque modo, locutæ sunt*. The two kings returned to their respective countries—*Duo reges, ad suam quisque patriam redierunt*.

§ 23. *Quicumque, Quisquis.*

(a.) The English “whatever” or “whatsoever,” and “whoever” or “whosoever,” comprehend both the relative and its antecedent, but it is not so with the Lat. *Quicumque* and *Quisquis*. He gave books to whoever would take them—*Quicumque libros accipere volebant iis libros dedit*. Pyrrhus said that whoever had pitched that camp was no barbarian—*Pyrrhus dixit, quicumque ea castra posuisset, eum barbarum non esse*. Give the book to whomsoever you find—*Quemcunque inveneris, ei librum da*.

(b.) *Quisquis* and *Quicumque* do not of themselves govern the subjunctive, although the Eng. frequently appears to be potential; as, *Whoever he be, I will go up to him—Quicumque est, ad eum accedam*; neither do any other words involving “soever,” “*quamvis*” excepted, take the subjunctive. He said that whoever they were, he would go up to them—*Dixit, quicumque essent, se ad eos accessurum esse*; “*essent*” being subj. for the same reason as “*posuisset*” above—the indirect statement. *Whoever he be, he is to be blamed—Quisquis or quicumque est, est reprehendus*. On whatever terms you choose to offer—*Iis conditionibus quascunque offerre vis*.

(c.) Where we often use “all,” “all such,” “such,” the Latins said “whatever,” “whoever;” as, *All I did was approved of—Omnia quæ feci probata sunt*, or, *quidquid feci probatum est*; the subject of “*probatum est*” is “*quidquid feci*.” All the corn they had collected was consumed—*Quidquid frumenti collegerant consumptum est*; the subject of “*consumptum est*” being the whole part of the clause preceding it. They did whatever they pleased—*Quidquid iis placebat fecerunt*; the object or Acc. after “*fecerunt*” being the clause “*quidquid iis placebat*.”

§ 24. *What*

Is sometimes a compound relative and sometimes an interrogative. As a compound relative it includes both the relative and antecedent, and is resolvable into “that which,” or “those things which.” I heard a part of what was said—*Partem eorum quæ dicta sunt audi*. You have erred in what you said—*In iis quæ dixisti errasti*. What happens to any one may happen to every one—*Id quod cuiquam accidit cuique*

accidere potest. They were deliberating on what they had heard—*Deliberabant de iis quæ audiverant.* But, They were deliberating on what they should do—*Deliberabant quid facerent*; “what” is here the indirect interrog., equivalent to “what thing,” and implying that they did not know what to do; had it been made “*de iis quæ*” in this instance, the meaning would be, that they knew what they were to do and that they were deliberating on it. He predicted what would happen—*Prædixit quid eventurum esset.* What he predicted came to pass—*Id quod prædixit evenit.* What is uncertain is, who was his mother—*Id incertum est, quæ ejus mater fuerit.*

§ 25. *Siquis, Nequis, Ecquis, Numquis.*

(a.) In “*siquis*,” “*nequis*,” “*numquis*,” the particle is often separated from the “*quis*” by the intervention of a preposition; thus, If an attack had been made on any one—*Si in quem impetus factus erat.* But it is better, if possible, to avoid interposing the preposition. If an attack has been made on any citizen—*Siquem in civem impetus factus est.* You have done wrong if you have communicated the matter to any one—*Male fecisti si cum quo rem communicasti.* They inquired if he had been cruel to any one—*Quæsiverunt num in quem crudelis fuisset.* They inquired if he had been cruel to any citizen—*Quæsiverunt numquem in civem crudelis fuisset.* *Nequis*, “lest any one,” “that no one,” or “in order that no one.” I did this in order that no one might complain—*Hoc feci nequis quereretur.* Take care that no one know—*Cave nequis sciat.*

(b.) *Ecquis* and *numquis* are identical in meaning. The former, however, is of rare occurrence, and, when used, it is generally in the direct interrogative form. Tell me if you have seen any enemy—*Dic mihi numquem* (not *ecquem*) *hostem videris.* He ordered them not to engage with an enemy, if they met in with one—*Eos cum hoste, si in quem incidissent, configere vetuit.* Did any one come?—*Ecquis* (or *numquis*) *venit?*

§ 26. *Any one, Another, &c., when rendered by Quis.*

“Any one,” “another,” &c., coming after *Qui*, or *Quis*, any of the words treated of in the preceding article, are to be made simply by “*quis*.” If any one hurts another—*Siquis cui nocet.*

Was any injury done to any one?—*Numqua cui injuria facta est?* See that no prince overthrow any kingdom—*Vide nequis quod regnum princeps evertat.* Those of you who know anything can speak—*Qui vestrum quid sciunt loqui possunt.*

§ 27. *Idem.*

“Same,” being followed by “as” or “with,” it is necessary to observe that “*idem*” requires *ac*, *atque*, or *qui*, but cannot be followed by *cum*—*i.e.*, *cum* cannot be dependent on *idem*; and though it may occur in the same clause, it will be found to depend on some other word. I am of the same opinion as (or with) you—*In eadem sum sententia ac tu.* These things are not done now in the same manner as formerly—*Hæc non eodem modo nunc fiunt atque antea.* I was born on the same day as you—*Natus sum eodem die quo tu.* I lived in the same house with him. If this means simply that we both lived in one house, not, however, implying that we lived together, in company or at the same time in it, the Latin will be—*In eadem domo vixi atque is*, or *in qua is*, and this might, under certain circumstances, be said of individuals, one of whom perhaps died long before the other was born; but if by the expression, I lived in the same house with him, he meant that we lived *together*, in company in some certain house, the Lat. will be, *In eadem domo cum eo vixi*; where observe *cum* depends not on *eadem*, but on *vixi*—*i.e.*, I lived along with him in the same house—some certain house spoken of or alluded to. He came with the same army as he had brought the year before—*Cum eodem exercitu quem anno superiore adduxerat venit.* Cæsar was sent into the same house with the king—*Cæsar in eandem domum missus est in qua rex erat* (*cum rege* would imply that they, the king and Cæsar, were sent together). The Egyptians said that they would send Cæsar into the same house with their king—*Ægyptii dixerunt se Cæsarem in eandem domum, in qua rex suus esset, missuros esse.*

§ 28. *One.*

(a.) “One,” signifying *unity*—*i.e.*, not two or more—is “*unus*,” as, One or more—*Unus aut plures.* One senator told me—*Unus senator mihi dixit*; but, One Considius, a senator, told me—*Quidam Considius, senator, mihi dixit*; for here

"one" is equivalent to "a certain." One Lollius—Quidam (a certain) Lollius. One morning—Quondam mane, or quondam die mane—Literally, Once in the morning, or, one day in the morning. Cæsar one day complained that the senate was so thinly attended—Cæsar quondam questus est senatum tam infrequentem esse.

(b.) He gave them one book each—Iis singulos libros dedit. "One," indefinite, is "aliquis," as, To fight one—Cum aliquo pugnare.

(c.) In such forms of expression as "one would think," "one" represents the *2d person*, Putes. One would have thought—Putares.

(d.) More than one—Non unus, *i.e.*, not one, but more than one. Not one—Ne unus quidem. More than one city was taken—Non una urbs capta est. Not one city was taken—Ne una quidem urbs capta est.

§ 29. *The One—the Other; One—Another.*

(a.) "The one—the other," implying that there are but two, we translate into Lat. by "Alter—alter." The one slew the other—Alter alterum interfecit. The one son was brave, and the other effeminate—Alter filius fortis fuit, alter autem effeminatus. When "the one" is joined with a substantive in a different case from that which "the other" represents, the use of "alter" may be dispensed with; thus, The one hand washes the other—Manus manum lavat, where "the one" is in the Nom., and "the other" in the Acc. The one consul was accused by the other—Consul a consule accusatus est.

(b.) "Alter" is not used distributively, even when two individuals are spoken of: thus, The two kings acted, the one in one way, and the other in another—Duo reges, alius alia via, fecerunt.

(c.) "One—another" are generally translated by "alius—alius." An olive appeared in one part of the city, and a horse issued from the earth in another—Olea in alia parte urbis apparuit, et equus in alia ex terra erupit. They were so far from loving one another—Adeo non alii alios, or alius alium, amarunt. The husband said one thing, and the wife another—Aliud maritus, aliud uxor, dixerunt.

(d.) Frequently the use of "alius—alius" is superseded.

by the repetition of the substantive. One book opens another—*Liber librum aperit*. One set of citizens was slain by another—*Cives a civibus interfecti sunt*. Miracles, one upon another, had been performed—*Miracula, alia super alia, facta erant*, or, *Miracula super miracula facta erant*. By taking in one place after another, or by taking in place after place—*Alia atque alia appetendo loca*. To wander from one place to another—*A loco alio in alium vagari*, or, *a loco in locum vagari*.

§ 30. *Some; Some—Others.*

(a.) When “some one” is equivalent to “some one or other” (not known who), the Lat. word is “*aliquis*.” Some one naming *Probus*, all exclaimed—*Quum aliquis Probum nominasset, omnes exclamarunt*. Some city (or other) was taken—*Aliqua urbs capta est*.

(b.) “*Aliquis*” is sometimes varied by “*nescio quis*,” as, Some one or other was sent—*Nescio quis missus est*; and this must be carefully distinguished from—*Nescio quis missus sit*, which means—I know not who was sent; *quis* being the Indef. Interrog.

(c.) If “some one” is equivalent to “a certain one” (who is known, but whom it is not necessary to name), its Lat. representative is “*quidam*,” as, Some orators, who happened to be present, defended him—*Quidam oratores, qui forte aderant, eum defenderunt*.

(d.) “Some,” meaning “several,” is made by “*aliquot*.” He gave the soldiers some days’ rest—*Aliquot dierum quietem militibus dedit*. Some young fellows of us met—*Aliquot adolescentuli coimus*.

(e.) “Some,” meaning “a few,” is “*nonnulli*.” Some prefer *Livy*—*Nonnulli Livium præferunt*. Some of the ancients were very learned—*Nonnulli ex antiquis doctissimi fuerunt*. Akin to this is “some,” signifying “a little.” He said he would take some time to deliberate—*Dixit se nonnihil temporis ad deliberandum sumpturum esse*. But when “some” (a little) denotes *quantity*, it is made by “*aliquantum*,” as, He drank some warm water—*Aliquantum tepidæ aquæ bibit*.

(f.) There are some forms of expression in Eng., the Lat. for which requires no word specially to represent “some;” thus, There are some who think—*Sunt qui putent*.

(g.) "Some—others" made by "alii—alii." Some affirm that he was cut off by a fever, and others that he was poisoned—Affirmant alii eum febre absumptum esse, alii eum veneno esse necatum. Some fell into one error, and others into another—Alii alios in errores inciderunt. Some went to one place and others to another—Alii aliò (adv.) iverunt. Some came from one quarter, and others from another—Alii aliunde venerunt. Some remained in one place, and others in another—Alii alio in loco manserunt.

§ 31. Possessive Pronouns.

(a.) The Possessive Adj. Pronouns are so called because they represent the Possessive or Genitive case; and as they are equivalent to the Genitive they are not unfrequently found in apposition to this case; thus, My authority—Mea auctoritas. The consul's authority—Consulis auctoritas. My authority as consul—Mea consulis auctoritas; here we have the two former expressions combined, *mea* agreeing with *auctoritas*, and standing in apposition to *consulis*, which is governed by *auctoritas*. Your diligence as scholars—Vestra discipulorum diligentia. I did this on your account alone, or on your individual account—Hoc tuâ solius causâ feci. Codrus, changing his dress as king or general, made his way into the enemy's camp—Codrus, mutato suo regis ducisve vestitu, sibi viam in hostium castra fecit.

(b.) The Poss. Adj. Pron. may contain the antecedent to the Relative, as, He admired my good fortune in having these friends—Bonam fortunam meam, qui hos amicos haberem, admiratus est; the antecedent to *qui* is contained in *meam*.

§ 32. Talis—Qualis; Tantus—Quantus; Tot—Quot.

(a.) As Qui is the correlative of Is, so Qualis, Quantus, and Quot, are the correlatives of Talis, Tantus, and Tot respectively; and the same rules of syntax that apply to Qui, apply to them also.

(b.) "Talis—Qualis"—"such, or of such a sort or kind—as." His book is such as mine—Ejus liber talis est qualis meus. The book is such as I have—Liber est talis qualem ego habeo. You know that the book is such a one as I have—Scitis librum talem esse qualem ego habeo. I lost such a book as yours—Talem librum amisi qualis tuus est; *Est* must be

expressed here, because there is no finite mood on which *qualis* can depend; and if we said *qualem tuum*, it would imply that I *lost your book*. In the first example given, *est* once expressed is sufficient, because the correlative words are both in the same case.

(c.) “Tantus—quantus”—“such, so, or as great—as.” Cæsar had not such (so great) an army as Pompey—Cæsar non tantum exercitum habuit quantum Pompeius. His army was not so great as the senate expected—Ejus exercitus non tantus fuit quantum senatus expectavit. I sold the book for as much as I bought it—Librum tanti vendidi quanti emi.

(d.) “Tot—quot”—“so, or as many—as.” The consul’s forces were not so numerous as those of the enemy—Consulis copię non tot fuerunt quot hostium. “Tam multi—quam” is equivalent to “tot—quot,” and we might with equal propriety have said, Consulis copię non tam multę fuerunt quam hostium. “Totidem” is used for “tot” when the English is very emphatic; as, There are just as many as there were—Totidem sunt quot fuerunt.

(e.) Sometimes two of these antecedents come together, and when this happens the Latin requires the two relative terms, although the English relative “as” is required but once; thus, Hercules’s exploits were *as many* and *as great as* ever were heard of—Herculis res gestę tot tantęque fuerunt quot quantęque unquam auditę sunt.

(f.) When the place of the second or responsive “as” can be supplied by “that,” or “as that,” it is no longer a relative, but a conjunction, and is to be made by *ut*: He made so much money *as to erect* (that, or as that, he erected) a golden statue at his own expense—Tantum pecunię confecit ut auream statuem suo sumptu poneret.

§ 33. *Such; Such—As.*

(a.) The uses of “such” and “such—as,” being somewhat various, the following examples, taken in connection with the preceding article, will serve to illustrate their usage.

(b.) “Such—as” is often equivalent to “those who,” or “that man who.” They chose such consuls as were experienced—Eos consules qui expertes erant delegerunt. Caius is not such a person as I believed him to be—Caius is non est

quem eum esse credidi. Such of the soldiers as remained in the city were slain—Qui militum in urbe manserunt interfecti sunt. He resolved to strike up a sort of peace on such terms as he could—Pacem quandam, quibus posset conditionibus, conficere statuit. In the last two examples the antecedent to the relative is elegantly omitted. When *such* or *those* is used partitively, followed by *as* or *who*, in Latin it is not *Is* that is partitive, but *Qui*. Such of the Romans as were learned, were very learned—Qui Romanorum docti fuerunt, ii fuerunt doctissimi. He spared such of the enemy as had taken refuge in the temple—Qui hostium in templum confugerant, iis pepercit.

(c.) "Such." Such was the courage of the enemy that the dictator—Ea fuit hostium virtus ut dictator: *Ea* might in this sentence be replaced by *tanta*. Cato, such was his sagacity, found out this—Cato, quæ fuit sagacitas, hoc deprehendit; or, Cato, qua sagacitate fuit, hoc deprehendit. Although the obvious meaning of *such* here is *so great*, it cannot be rendered by *tantus*, because neither its relative *quantus* nor the conjunction *ut* can follow. If any such thing was done—Si tale quid factum est.

§ 34. *The Relative after Ordinals and Superlatives.*

Neither ordinals nor superlatives contain the antecedent to *Qui*; and in this respect the idioms of both languages differ; thus, Hannibal was the *first that* crossed the Alps—Hannibal primus transiit Alpes, or, Eorum qui Alpes transierunt Hannibal primus fuit. In the English the antecedent to "that" is contained in the word "first;" in the Lat. the antecedent to "qui" is "eorum." Hannibal fuit primus qui transiit Alpes would mean, "Hannibal, the man who crossed the Alps, was the first." Scipio was the bravest man that was then at Rome—Omnium qui tum Romæ erant Scipio fuit fortissimus; *omnium* rather than *eorum*, because there were many at Rome. The last Macedonian king that bore the name of Philip was distinguished for his ambition—Qui ultimus regum Macedonicorum nomen Philippi gessit, ambitione insignis fuit, which is more elegant than—Ultimus regum Macedonicorum qui nomen Philippi gesserunt, ambitione insignis fuit; in this example the antecedent to "qui" is not "ultimus" but "regum." He slew the first man that resisted—Eum qui primus

restitit interfecit; this Latin implies, as indeed the English does, that the man's resistance was the cause of his being slain, whereas "Primum qui restitit" would have a very different signification, *qui restitit* being merely descriptive of the person who was slain, and that not perhaps for his resistance, but for some other reason. In the first instance the whole clause "Eum qui primus restitit," is really the object of "interfecit," although "Eum" is the immediate or grammatical one; but in the second "primum" alone is the object, and "qui restitit" is to be considered as parenthetical, and forming no part of the object of the verb. The significance of both sentences may be expressed as follows: 1. Him who first resisted he slew; 2. He slew the first man, and this first man offered resistance. Cato was the fourth that spoke, or the fourth to speak—Cato quartus locutus est, or Eorum qui locuti sunt Cato quartus fuit. Antenor was the first Trojan that arrived in Italy—Antenor Trojanorum primus in Italiam pervenit. Hannibal and Scipio met, and Hannibal was the first who spoke—Hannibal et Scipio occurrerunt, et Hannibal prior locutus est.

§ 35. *Principal and Subordinate Clauses.*

(a.) A sentence is simple when a fact is stated merely or without any explanatory words or clauses, or when it is such that no word can be omitted without injuring and breaking the connection of the rest; thus, The Mamertines implored the aid of the Romans; and the Romans promised to send assistance. Here we have plain facts only, stated without any comment or explanation whatever. It is frequently necessary, however, in order to make the simple facts fully intelligible, to state or refer to some collateral circumstances; and this is done by the insertion of words or clauses that may be called explanatory of or subordinate to the principal statement; thus, The Mamertines, *being besieged by King Hiero*, implored the aid of the Romans; and the Romans, *knowing that, if this were refused, they would deliver themselves up to the Carthaginians*, promised to send the desired assistance. In this form of the sentence, at the same time that the Mamertines are stated to have implored aid of the Romans, it is also in a sort of side sentence told why they implored it; i.e., because they were besieged; and next, in addition to the fact that the Romans promised assist-

ance, we are told what consideration induced them to do so, viz., the knowledge that the Mamertines would deliver themselves up to the Carthaginians.

(b.) Many subordinate clauses should not, if possible, be used, as their tendency is to weaken and obscure the style; yet as they constantly recur, it is of the utmost importance, especially in indirect narration, to be able minutely to distinguish them. Without this a proper coherence can be maintained neither in sense nor construction.

(c.) In the following examples the subordinate clauses are printed in *Italics*, in order to point them out and show at a glance what proportion of the sentence they make up:—

1. Jupiter, *who in the Trojan war is represented as having sometimes favoured the one party and sometimes the other, seeing Agamemnon raging with such violence that not only the bravest Trojans fled, some in one direction and others in another, but even the very gods who took part with them were terrified, and consulted their own safety and that of their friends in various ways,* roused Iris, *who cared not which party was victorious, and whom accordingly he found asleep,* and sent her with a message to Hector.

The principal statements here are—Jupiter roused Iris, and sent her with a message to Hector. All the rest of the sentence hinges on these, and is subordinate.

2. Constantine's sons, *of whom we have already spoken, and whom we have represented as most degenerate,* were all noted for their cruelty and ambition; and, *though they professed to be Christians,* yet so far were they from loving and assisting one another, that each one, *dissatisfied with the part of the empire which had fallen to his lot,* envied his brothers, and watched for an opportunity to defraud them. Constantine, *who was the youngest, and survived the other two,* became sole emperor.

3. Zosimus, *who wrote the history of the Roman emperors in elegant Greek, and without whom, though his fidelity in a few things has with good reason been doubted, some parts of their history would have been obscure, and others altogether unknown,* says, and there is no reason we should not here believe him, as we see no inducement he could have had to swerve from truth, that Arcadius and Honorius, *though they wore the purple,* were only nominal emperors, and were obliged for a long time to yield

everything to Rufinus and Stilicho, *the generals of the dreaded legions.*

§ 36. *Direct and Indirect Narration.*

(a.) All narration or history is of two kinds, either Direct or Indirect. Direct narration is twofold—1. What the narrator or historian gives as his own sentiments or observations ; and this constitutes by far the greater part of all history. 2. What he records as the sentiments or observations of others, and in their own original words.

(b.) Narration is Indirect when the historian records the sentiments or ideas of other persons, but not in their own original words, frequently giving only a summary or the substance of such sentiments as he ascribes to others, but not leaving himself responsible for their truth or falsehood.

(c.) The whole of Exercise I., beginning “Telephus, &c.,” furnishes an example of the first kind, and the following paragraph of both kinds, of Direct narration :—

Cicero, in one of his works, represents Antonius as speaking thus: “If you, Crassus, had been permitted to plead the cause of Rutilius, I know that your eloquence would have been effectual.”

The first clause, ending with the word “thus,” being purely a statement of the narrator’s own, is of the 1st kind ; and the remainder of the paragraph, where Antonius is introduced as speaking in his own person, is of the 2d.

(d.) The above speech of Antonius may be thrown into the Indirect form, thus: Antonius said that, if Crassus had been permitted to plead the cause of Rutilius, he knew that his eloquence would have been effectual. In this form, the remarks attributed to Antonius are made to proceed not directly from himself, but indirectly, and as it were at second-hand, from Cicero or the historian.

(e.) Sometimes the historian passes abruptly from the one form of narration to the other, thus—

1. He (Apollonius) replied that, never having heard of the king, he did not yet know whether he was wise and virtuous or not, and would praise or censure him according as he deserved. “But,” continued Apollonius, “be he good or bad, let him not expect to be worshipped by me, who am not subject to his

authority, and who, besides, deny the lawfulness of worshipping a man."

2. "Those," said Hannibal, "who have for a long time been endeavouring to drag me home, by forbidding the sending of supplies and money, now recall me, not indirectly, but openly. Hannibal therefore has been conquered, not by the Roman people, who have been so often slain and routed, but by the Carthaginian senate, through envy and detraction." Hannibal went on to say that Publius Scipio would not exult and glory in this unseemly return so much as Hanno, who crushed his family by the ruin of Carthage, since he could not effect it otherwise.

(f.) The transition from the one form of narration to the other in these two paragraphs is easily observed; but this is by no means uniformly so. For example—Cresus asked his allies to get ready their forces and come to his assistance with all possible expedition, *for he was now more in need of their aid than he had ever been before*. The first part of the sentence is Direct, as it is the historian who asserts on his own authority that Cresus begged for assistance: Cresus is not represented as affirming this of himself. But the concluding clause, printed in Italics, is Indirect, being a sentiment attributed by the historian to Cresus, in other words, the argument Cresus made use of to hasten the advance of his allies; the clause could be Direct only on the supposition of its being a reflection of the historian's own upon the position of Cresus, and in this sense it would require to be regarded as parenthetical.

§ 37. *Direct and Indirect Narration*—Continued.

(a.) In Latin composition the grand distinction between Direct and Indirect Narration consists in the difference of moods to be employed.

1. In the Direct narrative the indicative is invariably used except in the case of words that of themselves are joined to the subjunctive, or when the English is potential.

2. In the Indirect narrative the verbs of the principal clauses are in the infinitive mood, and those of the subordinate in the subjunctive.

Direct—Ptolemy, the son of Lagus, being while an infant exposed in the woods by his mother, Arsinoe, was preserved by

an eagle, that sheltered him with her wings from the sun and rain, and fed him with the blood of quails and other birds—Ptolemæus, Lagi filius, quum infans esset, a matre sua Arsinoe in sylvis expositus, servatus ab aquila est, quæ alis eum a sole et imbre textit, eumque coturnicum aliarumque avium sanguine pavit.

Indirect—It is related that Ptolemy, the son of Lagus, &c. —Narrant Ptolemæum, Lagi filium, quum infans esset, a matre sua Arsinoe in sylvis expositum, servatum ab aquila esse, quæ alis eum a sole et imbre texerit, eumque coturnicum aliarumque avium sanguine paverit.

In the first or direct form of this paragraph, the narrator gives the story as if he believed it and it had actually been true; but in the second he takes care to leave it on the authority of others, giving simply their account of the incident in his own words.

In the direct statement all the verbs are in the indicative, with the exception of "esset," which is under the government of "quum;" but, if *dum* were used for *quum*, the Latin would be *dum infans erat*. The only principal verb is "was preserved," which in the indirect form becomes the infinitive "servatum esse;" all the other verbs, being subordinate, are in the subjunctive, and we may say either *quum* or *dum infans esset*.

Direct—"Let not," said he, "the bravest man of whom Troy can boast attempt impossibilities, for just now there is no resisting that Grecian lion"—"Ne," inquit, "fortissimus omnium de quibus Troja se jactare potest, ea tentet quæ fieri nequeunt, nunc enim Græco isti leoni resisti non potest."

Indirect—He said that the bravest man of whom Troy could boast ought not to attempt impossibilities, for then there was no resisting that Grecian lion—Dixit fortissimum omnium de quibus Troja se jactare posset, ea tentare non debere quæ fieri nequirent, tum enim Græco isti leoni resisti non posse.

(b.) Note the manner of transition from the one form of speech to the other in the following sentences:—

1. Tantalus asked the gods to dine with him, *and he would give them food as good as their ambrosia, and such as few had ever yet ventured to use*—Tantalus deos, ut apud se pranderent, rogavit, *seque iis daturum esse cibum tam bonum quam eorum*

"*ambrosia esset, talemque quali pauci adhuc unquam uti ausi essent.*

2. Alaric sent to Stilicho to demand that money should immediately be given him to pay his army; *otherwise he would pierce into Italy, and lay all waste before him*—Alaricus ad Stilichonem misit ad postulandum ut statim sibi daretur pecunia quæ exercitui suo penderetur; *alioqui se in Italiam penetraturum et omnia ante se vastaturum.*

3. They accused Cæsar of aiming at regal power—Cæsarem accusarunt quod regnum affectaret. "Of aiming at regal power" is the thought of the Romans, and their charge against Cæsar, and is therefore indirect as respects the narrator; the use of *affectabat* would imply that there was real foundation for the charge—that Cæsar was actually guilty of aspiring to regal power; but *affectaret* leaves it doubtful whether Cæsar did so or not; in short, the indicative mood would make the historian himself inculpate Cæsar, whereas the subjunctive attributes the accusation to the Romans.

§ 38. Direct and Indirect Interrogative.

(a.) An interrogative, whether it consist of a word or a clause, is Direct when a question is asked and an answer is expected: thus, Who destroyed Corinth? Was Corinth destroyed?

(b.) An Interrogative is Indirect or Indefinite when a word or clause which, occurring alone, would be Direct, is prevented from asking its question by some other word or clause that neutralises its force; in other words, when a term usually interrogative is so employed that an answer is not expected, thus, It is well known *who* destroyed Corinth. The boy could not tell *when* Corinth was destroyed.

(c.) A Direct Interrogative is joined to the indicative mood; an Indirect always with the subjunctive. *Quis* Corinthum delevit? Deletane est Corinthus? But, Bene notum est *quis* Corinthum deleverit. Puer *quando* Corinthus deleta esset dicere non potuit. *How* did the enemy fight?—*Quomodo* hostes pugarunt? *Do you know how* the enemy fights?—*Scisme quomodo* hostes pugnant? Here *ne* is Direct, and *quomodo* Indirect. In the following example both *num* and *quomodo* are Indirect. They asked me *if* I knew *how* the enemy had fought—Me interrogarunt *num* scirem *quomodo*

hostes pugnassent. In *what* year Homer was born is uncertain—*Quo anno* Homerus natus sit incertum est; logically *incertum est* precedes *quo anno*, and neutralises the interrogative force of *quo*.

(d.) A Direct Interrogative in an Indirect statement is joined to the infinitive. The archbishop insultingly advised them to reserve the money, *for who knew* who was the owner of it?—*Archiepiscopus insultans iis suavit ut pecuniam reservarent, quem enim scire quis ejus dominus esset?* He asked his allies to come to his assistance with all possible expedition, for he was now more in need of their aid than he had ever been before, *and what faithful ally would refuse* to come a few days sooner than at first he had been expected?—*Socios suos rogavit ut sibi auxilio quam celerrimè venirent, se enim eorum ope jam plus indigere quam antea unquam indiguisset, quem autem socium fidelem recusaturum esse venire paucis diebus citius quam primò expectatus esset?*

§ 39. Sequence of Tenses.

N.B.—In Latin the subjunctive and potential moods are identical in form. In force, however, they are distinct. The subj. has the Eng. of the indic. ; and is employed either under the influence of some governing word, or in Indirect Narration ; as I know not who comes—*Nescio quis veniat*. The potential has the signs “may,” “might,” “would,” “should,” &c., expressed or understood ; as, I read that I may learn—*Lego ut discam*. It would be easy to show—*Ostendere facile esset*. Do you expect that I should admire a shoemaker who put a large shoe on a small foot?—*Num expectas ut sutorem admirer, qui in parvum pedem magnum induceret calceum?*

There are, strictly speaking, two Perfects. The one has the sign “have,” relates to *present* time, and is called the Perf. Definite or Pres. Perf., as, I *have* spoken ; the other relates to *past* time, and is called the Perf. Indefinite or Past Perf., as, I spoke. Both these are, in Latin, *Locutus sum*.

I. When, after the Pres., Perf. Definite, or Fut. tense, a verb of the same time follows, dependent on it, and requiring to be put in the subj. mood, the tense of the subj. employed is the Pres., as—

(a.) This is so easy that any one can do it—*Hoc tam facile*

est ut quispiam facere possit. I cannot but complain—Non possum quin querar. The general exhorts the soldiers to fight—Dux milites hortatur ut pugnent. He speaks as if he were a philosopher—Loquitur quasi philosophus sit; the *appearing to be* a philosopher is contemporary with the *speaking*, which is *present*.

(b.) They have asked me what is the cause—Me interrogarunt quæ causa sit. The general has exhorted the men to fight—Dux milites hortatus est ut pugnent. He has spoken as if he were a philosopher—Locutus est quasi philosophus sit.

(c.) They will perceive what is the cause—Percipient quæ causa sit. The general will exhort the men to fight—Dux milites hortabitur ut pugnent. He will speak as if he were a philosopher—Loquetur quasi philosophus sit. Having a book, I will read—Quum librum habeam, legam; the grammatical order is, *Legam, quum librum habeam*.

II. If the verb to be in the Subj. be of past time in relation to the preceding Pres., Perf. Def., or Fut., the Perf. Subj. is used, as—

(a.) I cannot have said so—Fieri non potest ut ita dixerim. It is well known how unfortunate they were—Bene notum est quam infelices fuerint. He speaks as if he had been told—Loquitur quasi ei dictum sit. Having finished the work, it is time for us to rest—Quum opus perfecerimus, nobis est tempus quiescendi.

(b.) We have shown how unfortunate they were—Ostendimus quam infelices fuerint. The ambassador, having delivered his message, has just departed—Legatus, quum mandata exposuerit, modo discessit.

(c.) You will soon perceive what was the cause—Cito percipies quæ causa fuerit. Having finished the work, we will rest—Quum opus perfecerimus (inasmuch as we have finished) quiescemus.

III. An Imperf., Perf. Indef., or Pluperf., is followed by the Imperf. Subj., when the Subj. verb is of the same time with the preceding tense, as—

(a.) The king was telling his counsellors how weak he felt himself to be—Rex consiliariis suis dicebat quam infirmum se esse sentiret. You were speaking as if you had known—Loquebaris quasi scires.

(b.) This was so easy that all did it—*Hoc tam facile fuit ut omnes facerent*. I could not but complain—*Non potui quin quererer*. There were few worthy of being compared with him—*Pauci digni fuerunt qui cum eo compararentur*.

(c.) The poet had already become so rich as to be able to erect a statue at his own expense—*Poeta tam dives jam factus erat ut statuam suo sumptu ponere posset*. No one had been found worthy of being compared with him—*Nemo dignus inventus erat qui cum eo compararetur*.

IV. If the verb to be in the Subj. be of past time in relation to the preceding Imperf., Perf. Indef., or Pluperf., the Pluperf. Subj. is used, as—

(a.) The spies were relating what they had seen—*Speculatores quæ vidissent narrabant*. Caius, having gone to the consul, was beseeching him—*Caius, quum consulem adiisset, eum obsecrabat*.

(b.) The boys forgot how this had been done—*Pueri quomodo hoc factum esset obliti sunt*. Caius, having gone to the consul, besought him—*Caius, quum consulem adiisset, eum obsecravit*.

(c.) They had forgotten how ill they had been used by the Roman people—*Obliti erant quam malè a populo Romano tractati essent*. The ambassador, having delivered his message, had already departed—*Legatus, quum mandata exposuisset, jam discesserat*.

Recapitulation.

1. A Pres., Perf. Def., or Fut., is followed by the Pres. Subj. of a verb of the *same* time.

2. A Pres., Perf. Def., or Fut., is followed by the Perf. Subj. of a verb of *prior* time.

3. An Imperf., Perf. Indef., or Pluperf., is followed by the Imperf. Subj. of a verb of the *same* time.

4. An Imperf., Perf. Indef., or Pluperf., is followed by the Pluperf. Subj. of a verb of *prior* time.

These are the general principles which, in Lat. composition, ought to guide us with respect to the connection or sequence of tenses. Deviations from these are occasionally to be found in the classical authors, but they are generally peculiar, and not for our imitation; thus, in Cæsar, "*Persuadet*

Castico ut regnum *occuparet*," the Imperf. Subj. follows the Pres. tense; but it must be observed that "*persuadet*" is the *historical* Pres., and in the mind of the historian is equivalent to "*persuasit*," and therefore in reality forms no exception. Sometimes, however, though rarely, and only in particular forms of expression, the sense requires a deviation, as, Hannibal did wrong in wintering at Capua—Hannibal *erravit* qui Capuæ *hiemaverit*.

§ 40. *Futurity*, how expressed in the Subj. Mood.

In the Subj. of the Active voice, futurity is expressed by the participle in *rus*, with *sim* or *essem*, according as the preceding verb is of present or of past time.

Many live as if they were to live always—*Multi vivunt quasi semper victuri sint*. I know not who will do it—*Nescio quis facturus sit*; *Nescio quis faciat* means, *I know not who is doing it*. He lived as if he had been to live always—*Vixit* (or *vivebat*) *quasi semper victurus esset*. He knew not whom he should send (or whom to send)—*Nesciebat quem missurus esset*.

But if the notion of "futurity" be sufficiently implied by the principal verb, or that preceding the Sub. one, instead of this Fut., the Pres. or Imperf. is used as may be required; thus, They are deliberating who shall go—*Deliberant quis eat*. They are deliberating on what they shall do—*Deliberant quæ faciant*; *Deliberant de iis quæ faciunt* means, They are deliberating on what they are doing; and *Deliberant de iis quæ facient*—They are deliberating on those things which they are to do, *i.e.* Some certain things which they intend to do. You may expect, my friend, that I will reveal the matter—*Potes, mi amice, expectare ut rem patefaciam*. They were deliberating who should go—*Deliberabant quis iret*. We expected that you should tell—*Expectabamus ut diceres*. In these examples the verbs "deliberate" and "expect" express of themselves the idea of futurity, *i.e.*, they carry the mind of the speaker forward to the time at which the other act ought to take place, so that the act will be to the mind Pres. or Imperf., as the case may be. But, I doubt if he will do it—*Dubito an facturus sit*; *Dubito an faciat* would signify, *I doubt if he is doing it*, because *dubito* of itself implies no futurity. Compare

with the foregoing the use of the Pres. Subj. after the *Future tense*.

It will greatly assist the beginner to observe that *two* conditions are necessary to the use of this Future Subj., as it is called.

1st, The verb must be *Future* or *Potential*.

2d, It must be under the government of some word that requires the Subj.

This will appear from examining the examples given above, e.g., *I know not who will do it*. Here the verb "do" is future in respect to the verb "know," and "who," being the Indef. Interrog., requires the Subj. after it.

In the Passive voice we have no form for the Future Subj., so that in cases where the Active takes the form with the Part. in "rus," the corresponding Passive is expressed by the Pres. or Imperf., as, It is uncertain by whom the city will be built—*Incertum est a quo urbs condatur*. It was uncertain by whom the city would be built—*Incertum fuit a quo urbs conderetur*; although the same Latin would stand for "It is uncertain by whom the city is (being) built," and "It was uncertain by whom the city was (being) built."

§ 41. *Imperative Mood.*

There may be said to be *three* kinds of Imperatives.

1. A command or prohibition may be given authoritatively, i.e., as if the person giving it had the power to enforce his command; and this is expressed in the Imperat. Mood. *Ne fac!*—Don't do it (emphatically). Come down from the tribunal, thou cruel tyrant, and begone—*Descende de tribunali, tyranne crudelis, et abi*. Go immediately—*I statim*.

2. An order or prohibition frequently expresses little more than simply an exhortation or wish; and this is usually conveyed by the Subj. *Ne facias*—Don't do it; this prohibition is not conveyed with that emphasis which *fac* would impart to it; it is more like an *advice* than a *command*. Let us go hence—*Hinc abeamus*.

3. The third kind of Imperative is rather an *entreaty* than a *command*, and is expressed by the Imperative of *Nolo* with the Infin. of the verb. *Noli facere*—Don't do it, said entreatingly or beseechingly. So, Do not hurt the sick man—*Noli ægroto nocere*.

§ 42. *Infinitive Mood.*

(a.) *Pres. and Imperf.*—In this mood one form represents both the *Pres.* and the *Imperf.*

When a verb of, or relating to, present time precedes, the form is *Pres.*; and when a verb of, or relating to past time, it is *Imperf.* He pretends to be brave—*Simulat se esse (Pres.) fortem.* He pretended to be brave—*Simulavit se esse (Imperf.) fortem.*

In the Passive voice the *Eng.* is frequently wanting in precision; thus, "I see that the spoils *are divided*" may be either "*video spolia dividi,*" or "*video spolia divisa esse;*" but with "*dividi*" the meaning is, "I see that the spoils *are being divided,*" and with "*divisa esse*" it is, "I see that the spoils *are (have been) divided.*" This remark applies also to the Indicative Mood, "*dividitur*" and "*divisus est.*" *Omnis Gallia dividitur*—All Gaul is *being* divided; but, *Omnis Gallia divisa est*—All Gaul is (*has been*) divided.

The relation of two periods of time, or their coincidence, may be well illustrated in connection with the verb "ought," made by "*debeo*" or "*oportet.*" You ought to speak—*Debes, or oportet te, loqui;* here the *duty of speaking*, and likewise the *act implied*, are Present. You ought to have spoken—*Debuisti, or oportuit te, loqui;* in this instance the *duty of speaking* is a past one, and, the *duty* and the *act* implied being contemporary, "*loqui*" is *Imperf.* in relation to "*debuisti.*" To say "*debes*" or "*debuisti locutus esse*" would be absurd; for how could it *just now* be a duty to have done something *formerly*?

(b.) *Perf. and Pluperf.*—These two tenses also are represented by one form; and the distinction between them is analogous to that made between the *Pres.* and *Imperf.*, and also to that made under the "Sequence of Tenses," i.e., a verb of or relating to *present* time takes a verb of *prior* time in *Perf.*, and a verb of or relating to *past* time takes a verb of *prior* time in the *Pluperf.*

It is well known that this took place—*Bene notum est hoc factum esse (Perf.)* The ancients believed that this took place long before—*Antiqui crediderunt hoc multò antè factum esse (Pluperf.)* I have said (or, I will say) that Rome was built by Romulus—*Dixi (or, dicam) Romam a Romulo conditam esse*

(Perf.) I heard (or, I had heard) that Rome was built by Romulus—*Audivi* (or, *audiveram*) *Romam a Romulo conditam esse* (Pluperf.)

(c.) *Imperf. and Pluperf.*—Learners are apt through inadvertence to use the *Imperf.* instead of the *Pluperf.*, and *vice versa*; but attention to the principles pointed out in the Art. on the Connection of Tenses ought to remove all difficulty in determining when the one is to be used and when the other.

If the verb to be in the *Inf.* be of the same time as the preceding Past, the *Imperf. Inf.* is used, as, I felt that I was ill—*Sensi me ægrotare*. But if the *Inf.* verb be of time prior to that of the preceding Past, the *Pluperf.* is used, as, I heard that the conspiracy was discovered—*Audivi conjunctionem deprehensam esse*.

(d.) *Fut. and Fut. Perf.*—In the Active voice there are separate forms for these tenses. I know that they will come—*Scio eos venturos esse*. I knew that they would come—*Sciebam eos venturos esse*. “*Venturos esse*” is *Fut.* both to “*scio*” and “*sciebam*.” But, I know (knew) that they would have come—*Scio (sciebam) eos venturos fuisse*; here “*venturos fuisse*” is *Fut. Perf.* to “*scio*” and “*sciebam*.”

(e.) As the *Fut. Inf.* is derived from the Supine, all verbs that want the Supine must consequently want also the usual forms for the *Fut.* and *Fut. Perf. Inf.*; but this loss is compensated by the use of a circumlocution with “*fore*,” or “*futurum esse ut*” and the Subj. of the verb for the *Fut.*, and “*futurum fuisse ut*” and the Subj. of the verb for the *Fut. Perf.*; thus, Future—I hope the boys will learn—*Spero fore, or futurum esse, ut pueri discant*. I hoped the boys would learn—*Speravi fore, or futurum esse, ut pueri discerent*.

Fut. Perf.—I believe the boys would have learned—*Credo futurum fuisse ut pueri discerent*. I believed the boys would have learned—*Credidi futurum fuisse ut pueri discerent*.

(f.) The Passive has no special form for the *Fut. Perf.*, which is accordingly, when required, represented by the circumlocution with “*futurum fuisse ut*.” He thought he would be heard—*Putavit se auditum iri*. He thought he would have been heard—*Putavit futurum fuisse ut audiretur*.

(g.) *Obs.*—With “*fore*,” or “*futurum esse*,” the tense of the Sub. following must be Present or *Imperf.*, always depend-

ing on that which precedes; but with "futurum fuisse," the sense always requires the Imperf. Subj., whatever be the tense that goes before.

§ 43. *Participles.*

A Participle partakes of the nature both of a verb and of an adjective—of a verb, inasmuch as it partakes of its signification, governs the same case, and serves to define time, and of an adj. in declension.

(a.) The *Eng.* Part. in "ing," and the *Lat.* in "ns," are Imperf. as well as Pres. They are Pres. when the verb with which they are connected is Pres., and Imperf. when that verb is Past.

They come begging to be heard—*Veniunt petentes* (Pres.) *ut audiantur*. They came begging to be heard—*Venerunt petentes* (Imperf.) *ut audirentur*.

(b.) The Part. in "ing" is frequently also Perf. in signification, and this circumstance in many cases leaves the meaning in *Eng.* ambiguous.

Pitching his camp, he waited for the enemy—*Castris positis, hostes expectavit*; for the obvious meaning is that, "after having pitched his camp, he waited for the enemy;" "*ponens castra*" would be "while pitching his camp." *Returning* to the city, he was seized with a disease—*Ad urbem rediens morbo correptus est*, or, *Quum ad urbem redisset morbo correptus est*, as the *Eng.* leaves us in doubt whether it be "while returning," or "when he had returned." *Turning* to the consul, he spoke thus—*Ad consulem conversus* (being turned, or after he had turned) *ita locutus est*; "*convertens se*" would signify "while turning." *Dying* abroad, he was buried without honour—*Peregrè mortuus sine honore sepultus est*; "dying" being evidently Perf. Strangers *coming* into Italy brought a disease with them—*Peregrini, quum in Italiam venissent, morbum secum attulerunt*. *Taking* the letter into his hands, he tore it—*Litteras in manus sumptas dilaceravit*; the "taking" must have been Perf. before he "tore" it.

(c.) The Perf. Participle of Active Transitive verbs is Passive in signification, that of Deponent verbs Active. *Dirutus*—Destroyed, or having been destroyed; *Demolitus*—Having destroyed. The soldiers, *having destroyed* the city, departed.

—*Milites, urbe dirutâ, discesserunt*, or *Milites, urbem demoliti, discesserunt*. Having tried to resist him, I could not—*Ei resistere conatus, non potui*.

(d.) There are some deponent verbs whose Perf. Part. is used both Actively and Passively, as, *Expertus*—Having tried, or having been tried. Hannibal, *having made trial* of the Roman courage, declared that they could not be conquered but in Italy—*Hannibal, Romanam virtutem expertus* (or *Romanâ virtute expertâ*), *declaravit eos non nisi in Italiâ vinci posse*.

(e.) The Participle in “rus” is employed not only to convey the idea of bare futurity—“about to do,” “going to do,” but also to express “an intention” or “design to do,” or the being “likely to do.”

He seems *likely to do it*—*Videtur facturus*. Cæsar came, *intending to make war* on that nation—*Cæsar ei genti bellum illaturus venit*. The latter is a very elegant use of the Part. in “rus.” Sometimes it must be translated more strongly, as, Cicero wrote books *destined to last* for ever—*Cicero libros scripsit qui in perpetuum sunt duraturi*, where the Part. implies all that is intended. It would not, however, convey all that is meant in such expressions as, I *was destined to fall*—*Mihi fatum fuit cadere*; *casurus sum* is too weak for this, being equivalent merely to “I was likely to fall, or going to fall.”

(f.) The Participle in “dus” has always a Passive signification, to whatever verb it may belong, even though it be a Deponent. Strictly speaking, therefore, verbs that do not govern the Acc. can have no Part. in “dus.” To this, however, there are some exceptions, as *Utor*, *Abutor*, *Fruor*, *Fungor*, and *Potior*, which, although they govern not the Acc., but the Abl., have, notwithstanding, the Part. in “dus” sanctioned by the best authority.

This Part. implies “necessity,” “obligation;” and the *Eng.* signs are “must,” “ought,” “should,” “to be (done),” “requiring to be (done).” This book *must be*, *should be*, *ought to be*, *is to be*, or *requires to be read*—*Hic liber est legendus*. “By,” with the principal agent, after the Part. in “dus” is made by the Dat., according to the rule—“Verbals in *bilis* and *dus* govern the Dat.,” but when the Dat. might leave the meaning ambiguous, the Preposition *a* or *ab* with Abl. may be used, for *Liber mihi dandus est*, may mean either “The

book must be given *by me*, or *to me*." This must be done by force—*Hoc vi faciendum est*; *vi*, of course, comes under the rule—"The *cause*, *manner*, and *instrument*," &c. The orators said that the war should be undertaken—*Oratores dixerunt bellum esse suscipiendum*. The war had to be carried on by other generals—*Bellum aliis ducibus* (Dat.) *administrandum erat*.

(g.) If bare futurity be implied, the Part. in "*dus*" is not to be used, for it does not express this. This word is not to be found in any good author—*Hoc verbum apud nullum bonum auctorem inveniri potest*, or, *invenitur*; *inveniendum est* would signify "*must not be found*." This house is to be sold—*Hæc domus vendetur*, since *futurity* simply, not *necessity*, is intended.

§ 44. *Gerunds; the Eng. Gerundive in "ing."*

(a.) The Gerunds are common substantives, except that their usage is limited; and they must not be employed but in accordance with the rules specially given for themselves; thus, "*amor*" may be the Nom. to any verb of the 3d pers. sing., but "*amandum*" can be the Nom. only to the 3d pers. sing. of "*sum*." So the Gerund in "*di*" is governed by *substantives* and *adjectives*, but cannot, for instance, be under the government of verbs referable to rule—"Verbs of accusing, condemning," &c. Also, the Gerund in "*do*" of the Abl. is governed by "*a*," "*ab*," "*de*," "*e*," "*ex*," or "*in*," or it is used as the Abl. of *manner*, or *cause*; but it cannot be used with any Prep., as "*cum*," or "*pro*," &c., or with other words usually followed by the Abl.

We must go—*Nobis eundum est*. A desire for reigning—*Cupiditas regnandi*. The Emperor employed the soldiers in draining marshes—*Imperator milites in siccandis paludibus adhibuit*. But, The Athenians accused Socrates of *corrupting* the young men—*Athenienses Socratem quod juvenes corrumpere accusarunt*. He contented himself with saying—*Satis habuit dicere*.

(b.) The Nom. and Acc. Gerunds of verbs governing the Acc. should be converted into the Part. in "*dus*," agreeing with the accompanying substantive. Instead of "*petendum est pacem*" and "*ad petendam pacem*," we ought to say "*petenda est pax*" and "*ad petendam pacem*." In the case of verbs not governing the Acc., except *Utor*, *Abutor*, *Fruor*, *Fungor*, *Potior* (see pre-

ceding Art.), we have no alternative but to use the Nom. and Acc. Gerunds, as there is no Part. in “*dus*.” Therefore, *Hosti resistendum est*, and, *Ad hosti resistendum*.

(c.) There are various ways of translating the Eng. Gerundive in “*ing*,” according to the connection in which it occurs. Seeing is believing—*Videre est credere*. His saying so goes for nothing—*Quod ita dicit, nihil est, or, pro nihilo est habendum*.

§ 45. *Supines*.

(a.) The Supine in “*um*” may be called the Active Supine. The Romans did not make frequent use of it, probably on account of the ambiguity to which in many cases it might give rise; thus, “*Auxilium rogatum venit*” may be either “He came to ask assistance,” or, “The desired assistance came.” In many expressions, however, it is introduced with great neatness. *Camillus went to live in exile at Ardea—Camillus Ardeam exulatum ivit*.

There are so many modes of expressing a sentence in which a verb of motion occurs, that, unless the Supine is well authorised, and the sentence, when constructed with it, free from all ambiguity, it may be avoided, thus, *He has gone to walk—Abiit deambulatum—ut deambulet—ad deambulandum—deambulaturus—deambulandi causâ*.

(b.) The Supine in “*u*” may be called the Passive Supine; it never governs any case.

These things are difficult to do (to be done)—*Hæc sunt difficilia factu*. But, It is difficult to do this—*Hoc facere difficile est*; here “to do” is active, and cannot be expressed by the Supine in “*u*.” So, Of Cicero it is difficult to speak in terms adequate to his merits—*De Cicerone difficile est dicere verbis ad ejus merita idoneis*.

This general distinction between the Supine in “*u*” and the Inf. may be sufficient. When the Supine is not well authorised, the form of the sentence may be varied, *e.g.*, after “*facilis*” and “*difficilis*” use “*ad*” with the Gerund; after “*dignus*” and “*indignus*,” “*qui*” with the Subj. Things worthy to be told—*Digna dictu, or quæ dicantur*.

§ 46. *Preteritive Verbs*

Are so called because they have only the Perf. and the tenses formed from it. The three most common verbs of this class are

“odi,” “memini,” and “coepe.” With regard to the first two, they have double *Eng.* tense signs ; thus, “odi” represents both the Pres. and Perf., “oderam,” the Imperf. and Pluperf., and so on, as—

(a.) Odi	{ Pres. <i>I hate.</i>
	{ Perf. <i>I hated, or have hated.</i>
Oderam	{ Imperf. <i>I hated, or was hating.</i>
	{ Pluperf. <i>I had hated.</i>
Odero	{ Fut. <i>I will hate, &c. &c.</i>
	{ Fut. Perf. <i>I shall have hated.</i>

There is also a Part., “*ossus*”—*hating, or having hated.* The parts of “odi” that are wanting are supplied by the phrase—“*odio habere.*” Hate no one—*Neminem oderis* (as Pres.) He was so cruel that all men hated him—*Tam crudelis fuit ut omnes eum odissent* (as Imperf.) Let them hate me, provided they fear me—*Me oderint, dummodo metuant.* No one can hate virtue—*Nemo virtutem odisse potest.* He was universally hated—*Ab omnibus odio hybitus est, or, Omnes eum oderunt.*

(b.) Besides the preterite forms, “memini” has the Imperatives “*memento*” and “*mementote.*” To supply those parts that are wanting in “memini” we have such expressions as “*memoria tenere,*” and “*in memoria habere.*” We ought to remember—*Meminisse debemus.* They were so diligent as to remember whatever thing they were told—*Tam diligentes fuerunt ut quidquid iis dictum est meminissent* (as Imperf.) These things can be easily remembered—*Hæc memoria facile teneri possunt.* I remembered to read—*Legere memini.*

When “memini” is followed by the Acc. with Inf., and when the regular tense of the Inf. would be the Perf., either the Pres. or Perf. may be used, as, I remember that he came—*Memini eum venisse, or, venire.* It might be advisable always to use the regular tense, notwithstanding this license. I remember to have read that book—*Memini me eum librum legisse, or legere.* Don’t you recollect being told this?—*Nonne meministi hoc tibi dictum esse?* Remember that you must die—*Memento tibi moriendum esse.* “*Memento mori*” does not mean “Remember that you must die,” but “Remember to die,” i.e., “Don’t forget to die.” Remember death—*Memento mortis.*

(c.) “*Coepe,*” unlike “odi” and “memini,” has only the regular *Eng.* of the Perf. ; and the tenses which it wants are

supplied by "incipio," the latter, however, being used only where "coepti" is deficient.

The Roman Pontifices began to build bridges—Pontifices Romani pontes facere coeperunt. The Roman Pontifices begin to build bridges—Pontifices Romani pontes facere incipiunt. He was so proud that he began to condemn them—Tam superbus fuit ut eos contemnere inciperet.

With a Passive Inf. the forms "coeptus sum," "coeptus eram," &c., must be used.

Bridges began to be built—Pontes fieri coepti sunt. This began to be done—Hoc fieri coeptum est. But, Bridges begin to be built—Pontes fieri incipiunt. They began to be afraid—Metuere coeperunt. They begin to be afraid—Metuere incipiunt.

§ 47. *Impersonal Verbs.*

(a.) Of the Active form. I repent of my sin—Poenitet me peccati. It behoves me to do it—Oportet me facere; "me" is not governed by "oportet," it is the Acc. before "facere." In "delectat me studere," "non decet te rixari," &c., "delectat" and "decet" are not, strictly speaking, *Impersonal*, for "studere" and "rixari" are their subjects; and we can say "studium me delectat," "tu me delectas," "hic honor te non decet." I was pleased with your having acknowledged the fault—Mihi placuit quod culpam confessus es; the clause, "quod culpam confessus es," constitutes the Nom. or subject of "placuit."

Some verbs are Impersonal, inasmuch as they have not a personal Nom., as "accidit," "contingit," and other verbs of *happening*. He happened to fall into this error—Accidit ut in hunc errorem incideret. But, A calamity happened—Calamitas accidit. Martha and Mary had the honour of entertaining Jesus—Marthæ et Mariæ contigit honor ut Jesum hospitio exciperent. How happens it that you don't know?—Qui fit ut nescias? How did this happen?—Quomodo hoc factum est?

(b.) The passives of such verbs as do not govern the Acc. in the Active Voice are used only impersonally, if they are used at all. The orator persuaded you—Orator tibi persuasit. I see that you have been persuaded—Video tibi persuasum esse. I have been hurt—Mihi nocitum est; but with "Lædo,"—

Læsus sum. I see that they have been hurt—*Video iis nocitum esse, or, eos læsos esse.*

Verbs having a twofold signification, in one of which they govern the Acc., and in the other the Dat., are, in the Passive, Personal in that sense which requires the Acc., and Impersonal in that which requires the Dat. Such are—

Consulo	$\left\{ \begin{array}{l} I \text{ consult—provide for, with Dat.} \\ I \text{ consult—ask advice, with Acc.} \end{array} \right.$
Credo	$\left\{ \begin{array}{l} I \text{ believe, with Dat.} \\ I \text{ intrust, with Act. and Dat.} \end{array} \right.$
Permitto	$\left\{ \begin{array}{l} I \text{ allow—give permission, with Dat.} \\ I \text{ allow—grant, with Acc. and Dat.} \end{array} \right.$
Suadeo	$\left\{ \begin{array}{l} I \text{ advise, with Dat.} \\ I \text{ recommend, with Acc. and Dat.} \end{array} \right.$
Impero	$\left\{ \begin{array}{l} I \text{ command, with Dat.} \\ I \text{ exact, with Acc.} \end{array} \right.$

He consulted the safety of the whole state—*Totius civitatis saluti consuluit.* The safety of the whole state was consulted—*Totius civitatis saluti consultum est.* But, The boy consulted his father—*Puer patrem consuluit.* The boy's father was consulted—*Pueri pater consultusest.* The authors consulted Cicero's works—*Auctores Ciceronis opera consuluerunt.* Cicero's works were consulted—*Ciceronis opera consulta sunt.*

I believe you—*Tibi credo.* You are believed—*Tibi creditur.* But, I intrusted my books to you—*Libros meos tibi credidi.* My books were intrusted to you—*Libri mei tibi crediti sunt.*

I allowed them to reply—*Iis permisi ut responderent.* They were allowed to reply—*Iis permissum est ut responderent.* But, I allowed them the power to reply—*Iis respondendi potestatem permisi.* They were allowed the power to reply—*Iis respondendi potestas permissa est.*

I advised them to depart—*Iis suasi ut abirent.* They were advised to depart—*Iis suasum est ut abirent.* But, I recommend this law to the common people—*Hanc legem plebi suadeo.* This law was earnestly recommended—*Hæc lex vehementer suasa est.*

My father commanded me to be silent—*Mihi pater imperavit ut tacerem.* I was commanded to be silent—*Mihi imperatum est ut tacerem.* But, Cæsar exacted hostages from that

state—*Cæsar ei civitati obsides imperavit.* Hostages were exacted from that state—*Obsides ei civitati imperati sunt.*

(c.) There are some Intransitive verbs frequently used Impersonally in the Pass. to express that a thing is *usually* done, or done by a *great number*, as, People don't come here but in summer—*Huc non nisi æstate venitur.* People can't live without friendship, or, There is no living without friendship—*Sine amicitia vivi non potest.* It has come to my turn to speak—*Ad me ventum est ut loquar.* They came to law—*In jus ventum est.* So, *Itur in sylvas.*

§ 48. *Ancillary Verbs*

Are so called from “*ancillari*,” “to serve as a slave,” because they accommodate themselves to the character of the verb they govern in the Inf., *i.e.*, with a Personal verb they are used personally, and with an Impersonal, impersonally. They are such as *Possum, Debeo, Cœpi, Incipio, Desino, Soleo.*

I cannot deny—*Negare non possum.* I cannot repent of my fault—*Me delicti poenitere non potest.* I ought to be saved—*Servari debeo.* These things ought to be spared—*His rebus parci debet.* They begin, or began to love—*Incipiunt, or cœperunt amare.* They begin, or began to repent of their fault—*Eos delicti poenitere incipit, or cœpit.* The suppliants have given over coming—*Supplices venire desierunt.* The suppliants have given over being ashamed—*Supplices pudere desiit.* These things used to be done—*Hæc fieri solebant.* These orders used to be obeyed—*His imperiis pareri solebat.*

§ 49. *Transitive and Intransitive Verbs.*

Many Eng. verbs are found in one case Trans., in another Intrans. ; but the Lat. has a distinct representative for each case, or, if not, the Trans. verb is, for the Intrans. use, thrown into the Passive form.

Assemble.—The senate assembled—*Senatus convenit.* The king assembled the senate—*Rex senatum convocavit.* For “assemble,” “bring together,” *conduco* is employed.

Burn.—The house burned—*Domus flagrabat.* The fire burned the wood—*Ignis lignum cremavit.*

Burst.—The pipe burst and the water burst out—*Fistula rupta est et aqua erupti;* “*rumpo*” being Trans., but “*erumpo*” Intrans.

Land.—The Athenian generals landed in Sicily—*Duces Athenienses in Siciliam appulerunt.* The Athenian generals landed their forces in Sicily—*Duces Athenienses copias suas in Siciliam exposuerunt.*

Move.—The chariot moved—*Currus motus est.* The horse moved—*Equus se movit*; the horse of course *moved himself*, but the chariot, being an inanimate object, *was moved.* The horse moved the chariot—*Equus currum movit.*

Number.—The general numbered his army—*Dux exercitum suum numeravit.* The army numbered four thousand men—*Exercitus numero ad quatuor millia fuit.*

Offer.—I offered him my book—*Librum meum ei obtuli.* An opportunity offered—*Occasio oblata est.*

Sacrifice.—They sacrificed in honour of the god—*Deo sacrificarunt.* They sacrificed a bull in honour of the god—*Taurum deo immolârunt.*

Turn.—He turned the chariot—*Currum convertit.* He turned to me—*Ad me conversus est*, or *se convertit.*

Veer.—The wind veered—*Ventus circumactus est*, rather than, *se circumegit.*

§ 50. *Qui*, with the Subjunctive.

N.B.—By the *Predicate* of a clause or sentence is meant whatever is stated in that clause or sentence, whether it be by way of affirming or denying. The *subject* is that which is spoken of, and the *Predicate* is that which is affirmed of the *subject*.

1. (a.) “*Qui*” is followed by the Subj. when the Predicate of the sentence is in its clause.

No event can be mentioned that was more remarkable.—The Predicate here does not consist in “No event can be mentioned;” it is contained in the Rel. clause, “that was more remarkable;” *a more remarkable event cannot be mentioned*; therefore—*Nulla res memorari potest quæ insignior fuerit.*

He is ungrateful who returns a kindness without usury.—The subject of this sentence is, “He who returns a kindness without usury,” and what is predicated of him is “*that he is ungrateful*”; therefore, the Predicate not being in the Rel. clause, the *Lat.* is—*Ingratus est qui beneficium sine usura reddit.*

There is nothing that has escaped his notice.—What is predicated is, not that “there is nothing,” but that “nothing has escaped;” therefore—*Nihil est quod eum fugerit*. There is nothing lawful which is unjust.—The predicate is not that “anything is unjust,” but that “anything unjust is unlawful”—*Nihil licet quod injustum est*.

There is no one of us who covets another man's property—*Nemo est nostrum qui aliena concupiscat*.

He attempted nothing which he did not accomplish.—In this example the predicate is “his accomplishment of all his attempts,” and is in the Rel. clause—*Nihil conatus est quod non fecerit*.

He told me all that ever I did.—The *predicate* is, “he told;” the *subject*, “all that ever I did”—*Omnia quæ unquam feci mihi dixit*.

I did not fall in with two who knew—*Non incidi in duos qui scirent*. But, I did not fall in with *the two* who knew—*Non incidi in duos qui sciebant*.

(b.) Generally, with such expressions as “est qui,” “sunt qui,” “inveniuntur qui,” “nemo est qui,” “solus est qui,” &c., the Predicate is in the clause of the Rel., and “Qui” is accordingly followed by the Subj.

There are some who think that Larentia was called Lupa among the shepherds—*Sunt qui putent Larentiam inter pastores Lupam appellatam esse*. Here the *subject* is “some,” and what is predicated of them is, that “they think.” *Sunt qui putant* would signify “they who think are, or exist.”

Livy is the only author who says so—*Livius solus est auctor qui ita dicat*. But, *Livius solus est auctor qui ita dicit*—Livy, who says so, is the only author.

Persons were found who flattered him in this—*Inventi sunt homines qui eum in hac re adularentur*. But, *The persons* were found who flattered him in this—*Inventi sunt homines qui eum in hac re adulati sunt*.

2. When “Qui” has for its antecedent *Quis*, or certain of its compounds, as, *Numquis*, *Siquis*, &c., it requires the Subj. Who is there who does not know?—*Quis est qui nesciat?* as much as to say—“There is no one who does not know;” and this latter form of the expression clearly shows that the Predicate is in the Rel. clause. *Quis est qui nescit*—Who or which

is the man that does not know? implying that there *is* some one that does not know, and that it is asked who *he* is.

Is there any one that knows?—Numquis est qui sciat? If there is any one who knows, let him speak—Siquis est qui sciat, loquatur.

3. “Qui” takes the Subj. when it signifies “inasmuch as,” being nearly equivalent to “Quum.”

You have done wrong in dismissing him—Erravisti qui eum dimiseris; this implies that the error consisted in *dismissing* him. Erravisti qui eum dimisisti—You who have dismissed him have done wrong; but the error might, for all that is said or implied in the latter form, consist in any other action whatever.

4. (a.) “Qui” is often equivalent to *ut* with a pronoun either of the 1st, 2d, or 3d person, as the case may require. I am not the person to be afraid of his arms—Is non sum qui ejus arma timeam.

You are not the boy to trifle—Is puer non es qui ineptias.

We are not the men to act so foolishly—Ii non sumus qui tam stultè faciamus.

Scipio was not the man to be dejected by a defeat—Scipio is non fuit qui clade deiceretur.

The Athenians were not the people to be terrified by the threats of a tyrant—Athenienses ii non fuerunt qui minis tyranni terrerentur.

(b.) The vanquished sent ambassadors to sue for peace—Victi legatos miserunt qui pacem peterent.

Marius, you are worthy of receiving a golden crown—Marius dignus es qui coronam auream accipias.

§ 51. *Ut*.

1. “*Ut*,” as an adverb—

(a.) Expresses similarity, signifying “as”:—*As* the poets say—*Ut* poetæ dicunt. *As* the father speaks, so does the son—*Ut* pater, sic filius loquitur.

(b.) Is a particle of *time*, “when,” “as soon as,” *primum* or *simul* being frequently joined with it. *As soon as* the sun went down—*Ut* sol occidit. *As soon as* the gates were shut—*Ut primum* (or *simul ut*) portæ clausæ sunt.

(c.) Is an interrogative, “how,” *as*—*Ut* geniti, ut educati, ut cogniti essent, ostendit.

2. "Ut," as a conjunction with the Subj. mood—

(a.) Expresses a *consequence* or *result* after *Ita, sic, tam, adeo, talis, tantus, tot, ejusmodi, &c.*,—*Eng.*, "so," "such," &c., followed by "that," or "as to."

The tyrant was so cruel that he was universally feared—*Tyrannus tam crudelis fuit ut omnes eum timerent.* His crimes were so great that he deserved the severest punishment—*Tanta fuerunt ejus scelera ut gravissimâ poenâ dignus esset.* The book was written in such a manner as to be (or, that it was) unintelligible—*Liber ita scriptus est ut intelligi non posset.*

(b.) Is used to express a *purpose* or *design*, whether that *purpose* be expressed in *Eng.* by "that," "in order that," "in order to," or simply "to" with the Infinitive :—I read that I may know—*Lego ut sciam.*

The Roman noblemen used to go to Athens to (in order to) study eloquence—*Nobiles Romani Athenas adire solebant ut eloquentiæ studerent.*

In a negative sentence, the *negative* and *ut* may be neatly represented by *ne*, provided the force of the negative falls on the verb affected by *ut*; but if the force of the negative falls not on this verb, but on some other word, whether for the sake of emphasis or contrast, the negative cannot coalesce with *ut*. In other words, the negative with *ut* may be represented by *ne*, when the negative affects the whole sentence, but not so when it affects only a part of it.

Fight ye bravely *that* ye may *not* be conquered—*Fortiter pugnetis ne vincamini.*

Betake yourself to Manlius, *so that* you may appear *not* to have been cast out by me, and to have gone to strangers, but to have gone invited to your friends—*Confer te ad Manlium, ut a me non ejectus ad alienos, sed invitatus ad tuos isse videaris.*

In the latter example the *negative* affects "ejectus," contrasting it with "invitatus;" it cannot therefore combine with *ut* to form *ne*, as in that case it would qualify "videaris."

When in the clause of *ut* a comparative occurs, *ut* is replaced by *quo* (i.e., *ut eo*); as, I will show you, *in order that* you may know *better*—*Vobis ostendam quo melius sciatis.*

Ut and *ne* are rendered into *Eng.* variously, according to

the connection in which they stand, as—*for, commanding, ordering, forbidding, prohibiting, to prevent, &c.*, thus—

A law was passed *for (ordering)* the expulsion of foreigners from the city—*Lata est lex ut peregrini urbe expellerentur.*

The senate passed a law *forbidding* kings to come to Rome—*Senatus legem tulit ne reges Romam adirent.*

Horatius cut down the bridge *to prevent* the enemy from crossing the Tiber—*Horatius pontem rescidit ne hostes Tiberim transirent.*

(c.) The terms of an agreement are followed by *ut*:—The victor granted them peace *on condition of* their paying a large sum of money—*Victor iis pacem dedit ea conditione ut ingentem pecuniam penderent.*

So, *Pacti sunt ut, &c.*, *Inter eos convenit ut, &c.*, *Conjura-verunt ut, &c.*

(d.) *Ut* follows certain classes of verbs; as—

1. Verbs of *Commanding*—*Impero, præcipio, præscribo, edico, dico* (I tell to do), *mando, decerno, &c.*, except *Jubeo*—*I bid*, and *Veto*—*I forbid*, which take the Infinitive.

2. Verbs of *Requesting*—*Rogo, peto, posco, postulo, oro, precor, flagito, &c.*

3. Verbs of *Advising*—*Hortor, cohortor, exhortor, adhortor, suadeo, moneo, admoneo, commoneo, &c.*

4. Verbs of *Effecting* or *Causing*—*Facio, efficio, perficio, assequor, consequor, impetro, evinco, adduco, persuadeo, &c.*; *curo*, signifying “to cause,” is followed by the Part. in *du*s, but when it signifies “to take care, see or guard against,” it is followed by *ut* or *ne*.

5. Verbs of *Decreeing*—*Decerno, statuo, instituo, &c.*

6. Verbs of *Happening*—*Accidit, contingit, evenit, qui fit, non potest fieri, fore, futurum esse, &c.*

7. Expressions denoting “it remains,” “it follows,” as—*restat, reliquum est, sequitur.*

8. Verbs of *Wishing*, as—*Opto, volo, &c.*, although *volo* in a different connection takes the infinitive.

9. Many verbs and expressions that cannot be reduced under particular heads are followed by *ut*—*Expecto, permitto, operam do, negotium do, caveo, video* (in the sense of *curo*), *consentio, nolo, malo, tantum abest, mos est, necesse est (ut understood), optabile est, &c.*

N.B.—Adjectives have usually the same sequence as the verbs with which they are connected in formation or derivation.

(e.) Although the foregoing principles hold good generally, experience and discrimination are the only safe guides; inasmuch as a verb that, in one sense, is invariably followed by *ut* with the Subj., may in another be as invariably used with the Inf., or the Acc. and Inf.; thus—

Consentio.—The possessors consented to the selling of the field—Possessores consenserunt *ut* ager venderetur. The possessors consented to sell the field—Possessores consenserunt agrum vendere. The possessors consented that the field should be sold—Possessores consenserunt agrum vendi debere.

The same may be said with regard to *volo* and others; even *dico* itself, when used in the signification “tell to do,” i.e. “order,” takes *ut*, as—He told me to depart—Mihi dixit *ut* discederem.

Iis persuasit *ut* irent—He persuaded (prevailed on) them to go.

Iis persuasit me ivisse—He persuaded (convinced) them that I had gone.

Eos monui *ut* caverent—I warned them to take care.

Eos monui periculum esse—I warned them that there was danger.

§ 52. *Si, Nisi.*

(a.) *Si* is followed by the Subj. when the clause dependent on the condition contained in the clause of *Si* is hypothetical; in other words, when the sentence is of such a nature that the clause of *Si* contains a condition which it is impossible to fulfil, which cannot exist, or which you do not believe to exist, and therefore the circumstances are merely *supposed*.

If I had been asked, I would have come—*Si rogatus essem, venissem*; the circumstances are hypothetical; the clause “I would have come,” is dependent on a condition which it is impossible to fulfil.

If he knew, he would tell—*Si sciret, diceret*; “he would tell” is a hypothesis, dependent on a condition which is not believed to exist, viz., “his knowing.”

Hadst thou been here, our brother would not have died—*Si tu adfuisses, frater noster non mortuus esset*.

This could be done were it necessary—*Hoc fieri posset, si necessarium esset*; but it is not *supposed to be necessary*.

(b.) When, however, there is no hypothesis, *Si* is accompanied by the Indicative.

If you have finished the work, I am content—*Si opus perfecisti, satis habeo*; here there is no hypothesis, for the assertion “I am content” is dependent on a condition which very likely is fulfilled, or at least may be fulfilled.

If he knew, he ought to have told—*Si sciebat, dicere debuit*.

I will tell you if I can—*Tibi dicam si potero*.

If this is necessary, it can be done—*Si hoc necessarium est, fieri potest*.

Do this if you can—*Hoc fac si potes*.

(c.) When “if not” is equivalent to “unless,” *si non* may be replaced by *nisi*.

The king would doubtless have perished *if* he had *not* been saved by his armour-bearer—*Rex sine dubio periisset nisi ab armigero suo servatus esset*.

But if “not” applies only to a particular *word* or *part* of the sentence, which it serves to oppose to or contrast with some other *word* or *part*, the sense of “if not” is not the same as “unless;” we must therefore retain *non* to qualify its own particular word or clause.

If I cannot slay Catiline, I will expel him—*Si Catilinam non potero interficere, expellam*.

This, if not a good book, is a tolerable one—*Hic, si non bonus liber, tolerabilis est*.

N.B.—Compare “ut non” and “ne.”

(d.) Both *si* and *nisi* may qualify adjectives and participles.

I will hear the speech if (it is) short—*Orationem si brevem audiam*.

Speak nothing but what is true—*Nil nisi verum loquere*.

All the cities, but those which were destroyed, were fortified again—*Omnes urbes, nisi dirutæ, iterum munitæ sunt*.

These books, if written by Cicero, must be good—*Hi libri, si a Cicerone scripti, boni sint necesse est*.

§ 53. *Quod*.

The Conjunction *quod* signifies “because,” “that,” “as,” &c., and is used as follows:—

(a.) With the Indic., to assign the *actual reason* for a circumstance or fact; as—

I did this because my father did it—*Hoc feci quod pater meus fecit.*

I was silent because I could not speak—*Silebam quod loqui non potui.*

(b.) With Subj. in clauses which assign *not* the *actual* reason, or in which something, which might readily be supposed to be the *true cause*, is denied to be so.

I was silent, not because (or that) I could not speak—*Silebam non quod loqui non possem*; it is not specified what the *actual* cause of my silence was, but merely intimated that it did not arise from inability to speak.

Mutius confessed not because (or that) he was compelled—*Mutius confessus est non quod cogeretur.*

(c.) The two preceding constructions are frequently combined in the same sentence; and the clause wherein the *actual reason* is assigned is then generally introduced by *quia*.

I was silent, not *that* I was compelled, or *that* I was afraid, but *because* I could not speak—*Silebam non quod cogerer, aut quod timerem, sed quia loqui non potui*; neither compulsion nor fear, but simply inability to speak, was the cause of my silence.

The General delayed, not *that* he was afraid, but *because* the journey was difficult, and *that* he might save his men—*Dux moratus est, non quod timeret, sed quia iter difficile fuit, atque ut milites suos servaret.*

I did not do this because he did it:—this sentence is ambiguous, and may signify—1st, *I did not do it*; and the reason for my *not* doing it was, that *he* did it. 2d, *I did it*, but my motive for doing it was not *his having done it*.

In the 1st sense—*Hoc non feci quod is fecit*; and in the 2d, *Hoc feci non quod is fecerit.*

(d.) *As*, preceded by a comparative with *the* (*eo*), is made by *quod*, not *quum*:—

We love Caius *the more as* he is a Roman—*Caium eo magis diligimus quod Romanus est.*

(e.) Verbs denoting the *outward expression of feeling* are commonly followed by "*quod*;" while those of *inward feeling*

usually take the Acc. with Inf. ; but this distinction is by no means invariably attended to :—

They were indignant that I took their books from them—*Indignabantur quod iis libros ademi.*

I am glad that your eyes are at length opened—*Gaudeo oculos tuos tandem apertos esse.*

I rejoice that your eyes are at length opened—*Lætor quod oculi tui tandem aperti sunt.*

Gaudeo is frequently found with *quod*.

Quod may be translated “because,” “that,” “at, or with the fact that,” “of,” &c.

(f.) *Quod* frequently introduces an *indirect* statement : thus—

They complained *that* we had violated the treaty—*Questi sunt quod foedus violâssemus* ; the use of the Subj. mood makes the charge of “violating the treaty” the sentiment of the complainers—they thought so, although perhaps *we* were quite innocent ; had we said “*violaveramus*,” the meaning would be “they complained,” and the reason why was, “because we had (actually) violated the treaty.”

Cicero was vigilant because the state was in danger—*Cicero vigilabat quod civitas in periculo esset*, i.e., Cicero knew that, and gave it as his reason ; but were it a statement of ours, “*erat*” would have been used.

§ 54. *Quum*.

(a.) *Quum* requires the Subj. mood, when it is a casual conjunction—“as,” “inasmuch as,” “whereas,” “since,” “seeing that,” &c.

As the slave broke the law, it was necessary that he should be punished—*Servum, quum legem violâsset, puniri necessarium fuit.*

Seeing he refuses to obey, we will dismiss him—*Quum parere recuset, eum dimittemus.*

(b.) *Quum*—“When”—“after the time that,” takes the Subj., it being in some measure implied that the one action or state follows from and is the consequence of the other. If *posteriority* alone is to be marked, we should use *postquam*, or some such word.

Cæsar, when he had conquered the Helvetii, returned to Rome—*Cæsar, quum Helvetios vicisset, Roman rediit.*

(c.) *Quum*—"While"—"during the time that," is joined with the Subj.

While the poet resided at Rome, he wrote verses—*Quum poeta Romæ habitaret, carmina scripsit.*

Dum is synonymous with *Quum* in this sense, but it is joined with Imperf. Indicative.

In Eng. we find "while" qualifying an adjective or participle without any finite verb; but "*quum*" and "*dum*" must have a finite verb, thus—

While victorious they were proud—*Dum victores erant, or quum victores essent, erant superbi.*

(d.) *Quum*—"When"—"at the time that," as an *adv. of time*, is joined with the Indic. It has this signification when preceded by *vix, jam, tum, &c.*, or when joined with *repentè* and *subitò*.

Scarcely had the senate assembled *when* the consul entered the senate-house—*Senatus vix convenerat quum curiam consul ingressus est.*

I was speaking, *when* all of a sudden (or suddenly) I was ordered to be silent—*Loquebar quum repentè tacere jussus sum.*

(e.) *Quum* is never used in the same sense as *quando*.

§ 55. *Quin.*

(a.) *Quin* is equivalent to and convertible into *qui non, quæ non, quod non, &c.*—1st, In negative sentences, when preceded by *nemo, nullus, nihil, &c.* 2d, In questions that are doubtful, or that imply a negation, as—

There is no one *but* can do this—*Nemo est quin (or qui non) hoc facere possit.*

Who is there *that* does *not* see?—*Quis est quin videat?*

(b.) It is equivalent also to *ut non*, these being frequently found indiscriminately—

Nothing is so difficult but that it can be accomplished—*Nihil tam difficile est quin perfici possit.*

It cannot be but he was there—*Fieri non potest quin (ut non) ibi esset.*

He never spoke but he laughed—*Nunquam locutus est quin rideret.*

(c.) There is a different use of *quin* after verbs of "doubting," "hindering," &c., and certain negative expressions.

Non dubito quin—Non est dubium quin—non impedio, recuso quin—temperare mihi non possum quin—haud multum abest quin—vix possum quin—ægrè est quin.

In these and similar cases *quin* appears to represent *quî* (old Abl.) *non*.

(d.) The Interrogative *Quin*—"Why not?" gives the sentence the character of an exhortation rather than of a question.

Quin discedimus?—Why don't we depart? *i.e.*, Let us depart, there is nothing to hinder us. *Cur non* would have expected an answer, whereas *quin* does not.

§ 56. *Priusquam*.

(a.) *Priusquam* is used with the Indicative to denote that one thing takes place, or has taken place before another.

This book was written before I was born—*Hic liber scriptus est priusquam ego natus fui*.

My father revealed this before he died—*Pater meus hoc patefecit priusquam mortuus est*.

N.B.—*Prius* is usually separated from *quam*, and placed before the preceding and principal verb, *quam* retaining its position before the verb affected by it; thus, *Hic liber prius scriptus est quam ego natus fui*. *Pater meus hoc prius patefecit quam mortuus est*. But if there should exist any doubt as to where *prius* is to be placed, as may sometimes happen, it may safely be left in connection with *quam*, although this is not so elegant.

(b.) *Priusquam* is followed by the Subjunctive.

1. When two circumstances or events are so inseparably connected that the one cannot exist or happen without the other; as—

Before there is smoke, there must be fire—*Priusquam fumus sit, ignis sit necesse est*.

We must study before we learn—*Nobis studendum est, priusquam discamus*.

The tempest threatens before it rises—*Tempestas minatur priusquam surgat*.

2. When an event, that was intended to take place, never did take place, or when a thing still remains doubtful; as—

The young man died before arriving at that age—*Adolescens prius mortuus est quam ad id ætatis pervenisset*;—Subj.

because he *never arrived* at that age; the Indic. would imply that he actually did arrive at the age, although he died before that, which is absurd.

Virgil died before he completed his *Æneid*—*Virgilius prius mortuus est quam Æneidem suam perfecisset*;—Subj., for of course he never finished it.

Before taking the field, he resolved to summon his allies—*Priusquam in aciem prodiisset, socios suos convocare statuit*;—the Subj. here either indicates that he never took the field as he intended, or it leaves it doubtful whether he did or not. Had we used *prodiit*, it would have implied that he actually took the field, although *previously* he came to the resolution of summoning his allies.

By a careful comparison of passages, it will be observed that where the Subj. is used, there is a close connection between the clauses, the one being dependent, and so far consequent upon the other; whereas in those sentences where the Indic. is employed, there is merely a *priority* established between the different events or circumstances, without implying any connection.

(c.) *Priusquam* is not found with the Imperf. Indic. If the Imperf. tense be needed, the Imperf. Subj. must be employed.

§ 57. “Whether—Or.”

(a.) “Whether—or,” when *interrogative*, either Direct or Indirect, are expressed by “*Utrum—an*.” Sometimes *utrum* is omitted; *an* must never be omitted, although the enclitic *ne* is often used in its stead.

Whether was it you or your brother that spoke?—*Utrum tu locutus es an frater tuus?*

Whether was Coelus a man or a woman?—*Utrum vir an femina fuit Coelus?*

It is uncertain whether Coelus was a man or a woman—*Utrum vir an femina fuerit Coelus incertum est.*

We know not whether he is alive or dead—*Nescimus utrum vivat an mortuus sit.*

We have not been informed whether he was a Roman, a Greek, or a Persian—*Utrum Romanus, an Græcus, an Persa fuerit non certiores facti sumus*; although *or* is not required

before each of the opposed substantives or members of the sentence, *an* is necessary.

Obs.—*Utrum—an* are placed immediately before the words they qualify or oppose.

(b.) When “whether—or” are not Interrog., but may, without injuring the sense, be converted into “Be it so that—or be it so that,” they are rendered by “*sive—sive*,” and, as in the case of “*Utrum—an*,” if there be more than two opposed members in the sentence, although “whether” before the *first*, and “or” before the *last*, are sufficient in English, in the Latin “*sive*” must be repeated with each member.

Whether it was you or your brother that did it, it was well done—*Sive* tu fecisti *sive* frater tuus, bene factum est.

Whether he was a Greek, a Roman, or a Jew, he spoke the truth—*Sive* Græcus, *sive* Romanus, *sive* Judæus fuit, verum locutus est.

§ 58. *Rather than.*

(a.) “*Rather than*”—*Potius quam.*

When two courses or modes of acting are open, and these of such a nature that the person choosing between them, while he shows a preference for the one, would nevertheless have little scruple in adopting the other, *quam* acts simply as a conjunction coupling the same mood and tense; thus—

I will *rather* sing than dance—*Cantabo potius quam saltabo*; this implies merely that I have a preference for *singing*, without saying that I have any reluctance to *dance*.

He said that he would *rather* write than read—*Dixit se potius scripturum quam lecturum esse.*

(b.) But if one course be of such a nature that an extreme or desperate alternative is preferred, the verb in that member of the sentence is put in the Subjunctive mood.

He will die *rather than* survive the liberties of his country—*Morietur potius quam libertati patriæ suæ supersit*; i.e., he will by *no means* survive the liberties of his country.

He will go away *rather than* suffer these things—*Abibit potius quam hæc patiat.*

He said he would *rather* die *than* suffer these things—*Dixit se potius moriturum esse quam hæc pateretur.*

(c.) The verb *malo* may be used generally in sentences resembling class (a.)

I should *rather* be silent *than* speak—*Malim tacere quam loqui.*
 (d.) I should rather wisdom than honours—*Sapientiam honoribus præferam.*

§ 59. *Too.*

(a.) *Too*, used merely as an adverb of *excess*, is expressed by *nimis*.

The way is *too* narrow—*Via est nimis angusta.*

This occupation is *too* laborious—*Hæc occupatio nimis laboriosa est.*

The price he offered me was *too* little—*Nimis exiguum pretium mihi proposuit.*

Too much, too great, may be rendered by the adjective *nimius*; as—

The people bestowed on him *too much* praise—*Populus ei laudem nimiam (or, nimis magnam) tribuit.*

Nimum, the neut. of the adj., is often used as a substantive.

(b.) But when *too* serves to institute a comparison, it is to be expressed by the comparative either of an adj. or of an adv., as the case may require.

1. When it is not followed by a verb—

The shoe is *too large* for the foot—*Calceus est major quam pro pede*; there is here a comparison between the *shoe* and the *foot*, and the Latin, literally translated, is "The shoe is *larger* than a shoe *in proportion to* the foot."

The reward is much *too great* for his deserts—*Præmium est multo majus quam pro ejus meritis.*

2. When followed by a verb—

Marcus was much *too old* to have the command of armies—*Marcus multo senior fuit quam ut (quum qui) exercitibus præesset.*

A crowd *too great* to be easily checked had assembled—*Turba major quam quæ faciliè coerceretur convenerat.*

Sentences of this class, with a negative in the first member, may be made differently; as—

Nothing was *too arduous* for him to undertake—*Nihil tam arduum fuit quin is susceperet*; literally, *Was so arduous but that, &c.*

(c.) *Too*—"also," is *quoque* or *etiam*; as—

You *too*, Brutus—*Tu quoque, Brute.*

§ 60. *Without.*

(a.) "Without"—"outside of," is *extra*. The camp was pitched *without* the city—*Castra extra urbem posita sunt*.

(b.) "Without"—"not having," before a substantive noun, is *sine*. There is no living *without* hope—*Sine spe vivi non potest*.

To be without is made by the verb *careo*; as, He is without wisdom—*Sapientiâ caret*.

(c.) "Without," qualifying verbs, is rendered variously—

1. The fugitive entered a house *without knowing* to whom it belonged—*Fugitivus domum ignarus cujus esset, ingressus est*.

The town was taken *without* a single individual being slain—*Oppidum captum est ne uno quidem interfecto*.

He departed *without telling me, without accomplishing* his purpose—*Discessit nec mihi dixit, re infectâ*.

2. You cannot learn *without studying*—*Discere non potes nisi studeas*.

You cannot study *without learning* (i.e., if you study, you cannot fail to learn)—*Studere non potes quin discas*.

The boy would not go *without first consulting* his father—*Puer ire noluit nisi prius patrem consulisset*.

§ 61. *Instead of.*

(a.) "Instead of," in connection with a substantive, is expressed by *pro* with the Abl, *loco* or *vice* with the Gen.

I left James *instead of* John—*Jacobum pro Joanne reliqui*. James was elected *instead of* John—*Jacobus loco* (or *vice* *Joannis electus est*.

But, when a succession or change of place is implied, *in locum* is used, as, He sent me *instead of* another—*Me in alterius locum misit*.

(b.) "Instead of," in connection with verbs, may be exemplified thus :—

Hannibal, *instead of* retiring to Capua, ought to have attacked Rome—*Hannibal non Capuam recedere, sed Romam oppugnare, debuit*.

Hannibal retired to Capua, *instead of* attacking Rome—*Hannibal Capuam recessit, quum Romam oppugnare debuisset*.

Instead of concealing the cure, he could not forbear publishing it—*Adeo non curationem celavit ut sibi temperare non posset quin eam vulgaret*.

This disaster, *instead of* making them more obedient, increased their murmuring—*Hæc calamitas adeo non obedientiores eos fecit ut eorum murmurationem auget.*

For “*adeo non*” we may use “*tantum abest ut* ;” accordingly the last two expressions might have been made—“*Tantum abfuit ut curationem celaret ut sibi,*” &c., and—“*Tantum abfuit ut hæc calamitas eos obedientiores faceret, ut eorum,*” &c.

§ 62. *But.*

(a.) I tried to speak, *but* I could not—*Loqui conatus sum, sed non potui.*

(b.) The Egyptians sacrificed no animals but swine, bulls, male calves, and geese—*Ægyptii nulla animalia præter* (or, *nisi*) *sues, tauros, mares vitulos, et anseres, immolabant.*

Nothing *but* what was just—*Nihil nisi justum.*

(c.) He was *but* twenty years old—*Tantum viginti annos natus fuit.*

Their power was *all but* destroyed—*Eorum potestas modo* (or, *tantum*) *non deleta est.*

All *but* the king—*Tantum non rex.*

(d.) There was no one in the camp *but* was wounded—*In castris nemo fuit quin* (or, *qui non*) *vulneraretur.*

They cannot *but* wonder—*Non possunt non mirari* (or, *quin mirentur.*)

I do not say *but* this is true—*Non dico hoc verum non esse.*

(e.) *But* for you I would have prevailed—*Si tu non fuisses, vicissem.*

(f.) I care *but* little—*Parum curo.*

§ 63. *The*—before Comparatives.

(a.) This is *the more* agreeable as it is said by you—*Hoc eo jucundius est quod* (*quum* is inadmissible) *a te dicitur.*

I am *all the better* that you ask for me—*Eo melius me habeo quod de me quaeris.*

(b.) You will arrive *the sooner, the more* warily you go—*Eo citius pervenies, quo cautius is.*

He said that, *the more* warily I went, *the sooner* I should arrive—*Dixit me, quo cautius irem, eo citius perventurum esse.*

The king found that, *the greater* severity he had already used, *the more* frequent and dangerous had the disturbances

been—Rex invenit, *quo* majore severitate jam usus erat, *eo* crebriores et periculosiores turbas fuisse.

The last two sentences may be inverted to show more clearly the order of construction ; thus—

The king found that the disturbances had been *the* (*by that much*) more frequent and dangerous, *the* (*by how much*) greater severity he had already used—and so on.

(c.) This idiom is found also under a different form in English ; as, Your proficiency will be *in proportion* to your diligence—*Eo plus* proficietis, *quo* diligentiores estis—or, inverted—*Quo* diligentiores estis, *eo plus* proficietis.

§ 64. Double Negative.

There are two cases in Latin in which a *double negative* does not make an *affirmative*.

(a.) When there is first a negative, as, “non,” “nihil,” “nunquam,” &c., and “nec—nec,” follows, the latter is not to be translated “neither—nor,” but “either—or :” thus—

I *never* did this, *either* now or before—Hoc *nunquam* faci, *neque* nunc *neque* antea. Here “aut—aut” cannot be introduced.

(b.) When in the beginning of a sentence there is a negative, and afterwards “ne—quidem,” the “ne—quidem” is not to be translated *negatively*.

I *never* did this, even when I was most foolish—Hoc *nunquam* feci, *ne tum quidem* quum stultissimus essem.

So—I do not stand in need of your exertions any more to-day than yesterday—Operâ tuâ *non* indigeo, *ne* plus hodie quam heri.

In the following example the sentence is so simple that the first negative does not require to be expressed.

He did *not* say *so much* as one word—*Ne* unum *quidem* verbum locutus est. With the first negative—Non locutus est ne unum *quidem* verbum.

§ 65. Absolute Case.

There are two instances (exclusive of the so-called Abl. Absolute) in which the Latins make use of an Absolute Case.

(a.) When “id quod” are inserted parenthetically in a sentence, without any word to fix the case of “id.”

The Carthaginians, and *what* (or, *a thing which*) was more surprising, the Lacedæmonians, resisted him—Carthaginienses, et, *id quod mirabilius fuit*, Lacedæmonii ei restiterunt.

You, *a thing that* I did not expect, have deceived me—Tu, *id quod non expectavi*, me decepisti.

(b.) When the Supine in “u,” with an adjective, is thrown parenthetically into a sentence.

The Romans, *wonderful* to tell, were conquered—Romani, *mirabile dictu*, victi sunt. The case of “*mirabile*” is not accounted for.

N.B.—Sentences of the following description must not be confounded with such as the foregoing.

The Romans, and, *a circumstance which* was more wonderful, the Athenians resisted these enemies—Romani, et, *quæ res mirabilior fuit*, Athenienses his hostibus restiterunt. “*Res quæ*” would be incorrect; “*res*” is the nom. to “*fuit*,” and “*quæ*” agrees with it like a common adj.; and this is always so when a real substantive like “*res*” is concerned.

§ 66. *Conjunction of Verbs with different Syntax.*

When, in English, a noun is the object of two verbs whose Latin equivalents govern each a different case, the noun is put in that case which the first verb requires, and the corresponding pronoun is inserted as the object of the second; thus—

The people loved and obeyed their king—Populus regem suum amavit *eique* paruit. The omission of the pronoun would lead to the mistake of making “*pareo*” govern the same case as “*amo*.”

So with the subject of such verbs—

The princes were blamed and resisted—Principes reprehensi sunt *iusque* restitum est.

Many could not be persuaded to conceal their joy, nor prevented from meeting to congratulate one another—Multis persuaderi non potuit ut gaudium suum celarent, neque *ii* prohiberi *potuerunt* quominus convenirent ut inter se gratularentur; where the ancillary verb *possum* must be expressed both in the Impersonal and Personal forms in order to accommodate itself to the other verbs.

EXERCISES, &c.

Note.—Where the Latin Idiom departs in any degree from the English, it has been noted in small type under each Exercise. But it was thought unnecessary to continue this process beyond Exercise C, it being considered that, by the time the Student has arrived at that stage of progress, he must be pretty familiar with such peculiarities.

I.

TELEPHUS, king of Mysia, married one of the daughters of Priam, king of Troy. When the Greeks were going to the Trojan War, he endeavoured by force of arms to prevent them from passing through his territories, but, having received a severe wound, he was obliged to leave the field of battle. Being afterwards cured by Achilles, who had inflicted the wound, he showed himself so grateful that he accompanied the Greeks to Troy, and fought against his father-in-law.

1. By force of arms.—Lat. By force *and* arms. 2. Prevent them from passing.—L. Prevent them *by which the less* they might pass. 3. Having received a severe wound.—L. A severe wound *having been* received, or *when* he had received a severe wound.

II.

Andriscus, whose origin is said to have been very obscure, having assumed the noble name of Philip, stirred up a great rebellion in Macedonia, which was at that time subject to the Roman authority. He told the Macedonians that the foreign yoke was heavy, and ought without delay to be shaken off; and that he himself would be the leader of those who wished to be free. So great an army did he raise, that for a while he was able to contend with the Romans themselves. Being at length defeated and taken prisoner, he was sent to Rome in chains.

1. Having assumed, &c., see I. 3. 2. Was subject to.—L. *Obeded*. 3. In chains.—L. *Bound*, or it may be rendered literally.

III.

The Romans were informed that a pestilence had broken out at Velitræ, that almost all the inhabitants had been seized with the incurable malady, and that the greater part of those who had remained in the city had died within one month. The ambas-

sadors who had brought this intelligence begged of the Romans to take immediate possession of the city and send colonists to inhabit the desolated houses. A famine was at that time raging at Rome; and the senators judging that their own calamity would be lightened if the number of citizens were diminished, promised to send part of the people to Velitræ without delay.

1. To take immediate possession of the city.—L. *That they might occupy the city immediately.* 2. Were diminished.—L. *Should have been diminished.* 3. Promised to send.—L. *Promised that they would send.*

IV.

The Roman husbandmen had long been annoyed by the Sabines, and were so terrified that they scarcely ventured to go to their accustomed work, for many of their number had already been carried off, while going or returning. To some it may appear very strange that the consuls did not prevent these incursions from taking place, but allowed the Sabine army to remain for many months in the Roman territory. Those, however, who are acquainted with the whole matter will easily perceive what was the reason of this delay, and will acknowledge that the consuls were not to blame.

1. While going, &c.—L. *Going, &c.* 2. Prevent, &c., see I. 2. 3. Taking place.—L. *Being made.* 4. Who are acquainted with the matter.—L. *To whom the matter is known.* 5. Were not to blame.—L. *Were not in the fault.*

V.

The Etrurians, having found that they were not a match for the Romans in the field of battle, begged for a truce, which was given them for two years. Before this truce had expired they again took up arms, and were preparing to march into the Roman territory, when they were told that a great body of Gauls had been seen on the confines of Etruria. So great an enmity did the Etrurians bear to the Roman republic, that they did not repel these new antagonists, but, on the contrary, asked them to go with them to attack Rome. The Gauls, who were poor, willingly accepted of the money that was offered them; but it is well known that on that occasion they did not fight with the Romans, nor approach their city.

1. A match for.—L. *Equal to.* 2. They were told.—L. *It was told to them.* 3. On that occasion.—L. *At that time.*

VI.

Achmet, emperor of the Turks, was succeeded by a prince whose name was Mustapha. The Elector of Saxony having at this time approached one of the Turkish cities, Mustapha, who wished to fight him, began to collect an army; but, before marching against so formidable an enemy, he resolved to consult his generals. These are said to have addressed him thus: "Good Mustapha, we, who as yet have received no injury from the Elector, and know not what he intends, can scarcely with justice oppose him; but in order that something may be done, let us besiege the city of Lippa, which has revolted from us." The forces were immediately led thither; but this siege cost the Emperor much labour, and brought him but little advantage.

1. Achmet was succeeded by a prince.—L. *To Achmet succeeded a prince.*
2. To fight him.—L. To fight *with* him. 3. Before marching.—L. *Before he should march.* 4. Intends.—L. *Has in his mind*, or, *Is to him in his mind.*

VII.

Clodius and Milo had long been rivals; and it happened that the former, who was perhaps the most flagitious person that was then at Rome, was slain by the servants of the latter. The tribunes of the common people, thinking that this was an excellent opportunity for exciting disturbances, exposed the dead body in the Forum, and, having carried it thence to the Senate-house, caused it to be burned and interred with all possible pomp. It is uncertain whether Milo himself had a hand in the murder; but it is well known that, though defended by Cicero, he was unable to withstand the public indignation, and was obliged to quit the city.

1. Opportunity for.—L. Opportunity *of*. 2. With all possible pomp (*quam maximâ pompâ*). 3. Had a hand in the murder.—L. Was a sharer of the murder.

VIII.

In the year of the world three thousand eight hundred and fifty-four, Antiochus Sidetes, having raised a very great army, marched against the Parthians; though it is difficult to say what they had done to displease him. It is well known that he was cut off in this expedition; but the ancient historians by

whom his history has been related, differ so much from each other in describing the cause of his death, that it is quite uncertain how he perished. Some say that he fell by his own hand, and others affirm that he was deserted by his men, and, being taken prisoner by the enemy, was slain by them.

1. To displease him.—L. Which *might* displease him. 2. Cut off.—L. *Slain*. 3. Differ from each other.—L. Differ *between* or *among themselves*.

IX.

In the year of Rome five hundred and twenty-eight, many of those Gauls who were called Gæsatae arrived suddenly in Italy; and Æmilius the consul was sent with a great army to Ariminum, in order that he might prevent them from advancing. The Romans, however, saw that they had need of another general and another army; and therefore they said to one of their former generals, that they would again intrust him with military power, and give him fifty thousand foot and four thousand horse, on condition of his going immediately into Etruria and opposing the Gauls if they were found there. Who this general was is unknown to us, who have not that part of Livy in which his name would have been related; but we know from Polybius that he did not manage the war well.

1. Prevent, &c., see I. 2. That they had need of another general.—L. That there was need of another general to them. 3. Intrust him with power.—L. Intrust power to him. 4. Foot, horse.—L. Footmen, horsemen. 5. On condition of his going.—L. On *that* condition that he should go. 6. Were found.—L. See III. 2.

X.

Pompey, having conquered Domitius and taken Hiarbas prisoner, thought that for these exploits he ought to be honoured with a triumph; but Sylla, who envied his rising fame, said that the reward which Pompey demanded was much too great for his deserts; and, besides, that this distinction, according to the practice of the Roman people, could not be conferred on one who had been neither dictator nor consul, and was but four and twenty years of age. Sylla himself was then advanced in years; and Pompey, alluding to this, is said to have used those words which have since become proverbial.

"Lucius Sylla," said he, "it is in vain that you oppose me, for men worship the rising rather than the setting sun."

1. Rising fame.—L. *Increasing* fame. 2. Much too great for his deserts.—*Greater by much than for*, or *in proportion to*, his deserts, see § 59.
3. Was but four and twenty years of age.—L. *Was born only twenty-four years*. 4. Become proverbial.—L. Come into a proverb. 5. It is in vain that you oppose me.—*In vain* you, &c.

XI.

Scipio, having landed his troops in Africa, gave them some days' rest, and then marched towards the city of Utica. The Carthaginians, having heard that he had pitched his camp a mile from this city, resolved to prevent him, if possible, from proceeding farther. Hasdrubal was ordered to hasten to the assistance of his country; and, till he should arrive, Hanno was commanded to watch the enemy's motions. Hanno's troops, however, were so few, that Scipio was surprised they should be opposed to a Roman army, and jeeringly asked where the soldiers were on whose protection the Carthaginians depended.

1. To prevent him from proceeding, see I. 2. To the assistance of his country.—L. For assistance (dat.) to his country (dat.)

XII.

The army which Hasdrubal brought with him from Carthage is said to have been small; but after it arrived in Italy, many Insubrians and Ligurians having joined it, it became so formidable, that not only did the Carthaginians themselves think that it could not easily be resisted, but even the Romans and their allies seemed to be of the same opinion, and wished to decline battle. Porcius, whose courage could not be doubted, said that the Roman troops, who were so few, and whose strength had been exhausted by a long march, ought not to take the field immediately, but should be allowed a short time to refresh themselves. The brave consul, however, said that the longer the Romans remained inactive, the more fierce would the enemy be, and that the delay of a single day might be ruinous.

1. Having joined it.—L. Having joined themselves to it. 2. It could not be resisted.—L. It could not be resisted to it. 3. Of the same opinion.—L. *In the same opinion*. 4. Whose courage could not be

doubted.—L. Concerning whose courage it could not be doubted. 5. To take the field.—L. To *come into* the field. 6. That they should be allowed a short time.—L. That a short time should be allowed them.

XIII.

Malcolm the Third succeeded Macbeth on the Scottish throne, and was crowned king in the marble chair at Scone, on the 25th of April, in the year of the world five thousand and thirty-nine. After, checking various tumults, he began to reflect with himself that, the greater severity he had already used, the more frequent and dangerous had the disturbances been; and therefore having ordered his nobles to come to him in the palace, he addressed them thus: "You, who always advise me to practise cruelty, cannot but see how useless your counsel is, and that there still exists a great desire to rebel; let us at length try what clemency can accomplish, for I am persuaded that, had I been kinder, I should have had more friends in whose fidelity I could trust, and fewer enemies."

1. The greater, &c., see § 64. 2. To come to him *in* the palace.—L. To come to him *into* the palace. 3. Cannot but see.—L. Are not able not to see, or, Are not able but that you should see. 4. A desire to rebel.—L. A desire of rebelling.

XIV

Having told you how Malcolm addressed his nobles, who, he thought, were too prone to cruelty, I will now give an example of what ensued. A conspiracy having been brought to light, he gave orders that the conspirator should be sent for, and after intimating that whosoever attempted such things was worthy of death, he is said to have spoken thus: "Perfidious man, you knew not what you were doing. You and I are now alone; to each of us there is here a sword; draw yours, and endeavour to conquer me by valour, but be not so base as to kill me by villany." The conspirator, having fallen at the king's feet and implored mercy, was dismissed with impunity; and the historians of our country relate that the king thus gained for himself the love of those who had hated him before, and lived afterwards free from all plots.

1. Of what ensued.—L. Of those things which ensued. 2. You and I.—L. I and you. 3. So base as to kill me.—L. So base that you should kill me. 4. Dismissed with impunity.—L. Dismissed unpunished.

XV.

The poets who have spoken of Philoctetes, the son of Pæas and Demonassa, have feigned that he was the armour-bearer of Hercules, and received from him the arrows that had been dipped in the poisonous blood of the Hydra. His foot was wounded either by the fall of one of these arrows or by the bite of a serpent; and so disagreeable a smell did this wound occasion, that the Greeks, with whom he was going to Troy, removed him from them, and left him on the island of Lemnos. Here he was suffered to remain until it was found that Troy could not be taken without him. Ulysses and Diomedes were then sent to bring him to the Grecian camp; but it was with the utmost difficulty that he was prevailed upon to accompany them, for length of time had not made him forget how ill he had been used.

1. Spoken of.—L. Spoken concerning.
2. He was suffered.—L. It was permitted to him.
3. It was with the utmost difficulty *that* he was, &c.—L. With the greatest difficulty, or, Not without the greatest difficulty, was he prevailed on.
4. Made him forget.—L. Caused or brought about that he forgot.



XVI.

After Pyrrhus returned from Italy, he made himself master of the cities of Macedon, and, under pretence of avenging an injury offered to a Lacedemonian, he attempted to reduce the whole of Peloponnesus. Afterwards, while endeavouring to enter the city of Argos, he was cut off by a woman, who, seeing him turned upon her only son, by whom he had been slightly wounded, seized a large tile with both her hands, and threw it with all her force from the top of the house, where she was standing, upon the king's head. It has been well remarked that Pyrrhus was brave and active, but desiring to conquer other nations, entirely forgot what was due to his own people.

1. Made himself master of.—L. Got possession of.
2. With all her force.—L. With as much force as she could.

XVII.

Gorgias, the celebrated orator, was born at Leontini, in the island of Sicily. He was sent by his countrymen to solicit the assistance of the Athenians against the Syracusans; and by his surpassing eloquence, the Athenians were prevailed upon to

undertake that expedition, which proved so unfortunate, and which Cicero says was destructive of their glory and their power. Such respect was paid to him by the states of Greece, that they erected a golden statue to him at Delphi; though some authors affirm that he made so much money by his profession as to do this at his own expense. He was the scholar of Empedocles, and the master of Socrates and others. He lived upwards of one hundred years, and died four hundred years before the birth of Christ, in the first year of the ninety-fifth Olympiad.

1. Proved so unfortunate.—L. Was so unfortunate. 2. By his profession.
—L. From his profession.

XVIII.

In the year of Rome 484, the Caricini, whose fields the Romans had often laid waste, having heard that the forces of the Samnites had been collected and were marching against Rome, resolved to give them assistance. The Romans, having speedily raised an army, repelled the attack of these united nations, and in their turn made many incursions into their wide boundaries. The Caricini, however, were not easily subdued; for, being besieged in their own city, they resisted the whole Roman power so long, that the consuls themselves admired their perseverance, and thought that the city could not be taken. At length, by the help of a deserter, the Romans proved victorious; and it is incredible how proudly they congratulated themselves on this success.

1. Congratulated on.—L. Congratulated concerning.

XIX.

Rome wished to make peace in Asia, as she had done in Greece, and the Gallo-Grecians alone seemed capable of disturbing it. The Roman legions were terrified at the very name of this fierce and powerful nation, and the consul who had the command of the forces thought it necessary to rouse their courage by a long harangue. He asked if the fame which the Gallo-Grecians had acquired ought to intimidate a Roman army. He said that other nations, enervated by luxury, might tremble; but that Roman soldiers, who had never yet been conquered, ought not to be surpassed by those who were more formidable for their stature than their swords. "I am not at

all surprised," said he, "that the Carians could not resist them; but we, who have triumphed over them more frequently than over any other nation, are not the persons to be afraid of their arms."

1. Seemed capable of disturbing it.—L. Seemed to be able to disturb it.
2. The consul thought it necessary.—L. To the consul it appeared necessary.
3. Triumphed over.—L. Triumphed concerning.
4. Are not the persons to be afraid of.—L. Are not those who should fear.

XX.

It may appear surprising that Romulus, while he had Tatius for an associate on the throne, laid aside his love for war, and in most of his actions studied the public peace. It is by no means certain whether he was afraid lest Tatius should be a sharer in his glory, or whether necessity required that the whole time should be spent in regulating the state. It was scarcely possible that there should be perpetual concord between these two kings. In the sixth year after they began to reign jointly, Tatius was cut off; and Romulus, not having avenged his death, was suspected of having been privy to the murder.

1. Associate on the throne.—L. Associate of the throne.
2. Sharer in his glory.—L. Sharer of his glory.
3. Privy to the murder.—L. Conscious of the murder.

XXI.

A report was spread that the Etrurians and the Samnites had entered into a league and were raising forces, which they intended to lead against the Romans. Rome, therefore, was not negligent, and her first care was to choose such consuls as might safely be intrusted with the management of so great a war. All eyes were turned on Fabius, who, however, was so far from desiring the honour, that he not only did not stand for the consulship, but even refused it when offered. "Why," said he, "should there be imposed on me a burden too heavy for me to bear? That vigour which I once possessed is now gone; and I feel that it is time for me to rest. There is no want of young men to succeed me; and I am not the person to envy their glory."

1. Her first care was.—L. It was for the first care to her.
2. Such consuls as.—L. Those consuls to whom.
3. Intrusted with, see IX.
3. 4. All eyes.—L. The eyes of all.
5. Was so far from desiring.

—L. To such a degree did not desire. 6. Stand for the consulship.—
 L. Sue for, or ask, the consulship. 7. Too heavy for me to bear.—
 L. Heavier than what I can bear. 8. There is no want of young
 men to.—L. Young men are not wanting who may. 9. Person to
 envy, see XIX. 4.

XXII.

Alexander, in the year before Christ three hundred and thirty-two, invaded Egypt, which had long been subject to the Persians. During his stay here, he founded the city of Alexandria, which at one time he wished to be considered the metropolis of his empire, and which to this day bears his name. Elated with success, he now laid claim to divine honours; and among the very priests there were found persons so base as to flatter him in this, and make him believe that he was the son of Jupiter Ammon. Many of his soldiers died of fatigue and thirst while marching to the temple of this imaginary god, which was seven days' journey from Alexandria.

1. Subject to, see II. 2. 2. During his stay here.—L. While he stayed here.
3. Which was seven days' journey from Alexandria.—L. Which was distant from Alexandria a journey of seven days.

XXIII.

Attalus Philadelphus, king of Pergamus, was poisoned in the eighty-second year of his age, and was succeeded by Attalus Philopator. This prince, after making himself so odious by his cruelty that he had scarcely one real friend, and was every hour afraid of being either expelled or cut off, put on a sordid dress, and, intrusting others with the management of the kingdom, spent the whole of his time in a garden, where he wrought with his own hand. His wealth, which was very great, he left at his death to the Romans; who, however, before they got possession of it, were obliged to contend with Aristonicus, who thought that of right it belonged, not to the Romans, but to him.

1. Was poisoned.—L. Was taken off by poison. 2. Succeeded by, see VI. 1. 3. Afraid of being.—L. Afraid lest he should be. 4. At his death.—L. While dying.

XXIV.

Robert Bruce, in the twenty-fourth year of his reign, having sent for his counsellors, informed them how weak he felt him-

self to be, and said he would soon depart to a better kingdom, and be succeeded by his son David. "Having seen," said he, "how eagerly the English seek for an opportunity to injure us, and knowing that a long peace tends to make people inactive, I strongly advise that the use of arms be not discontinued, and that the alliance we have with France be preserved entire." He had formerly resolved to go on an expedition against the Turks and Saracens, who were in possession of the Holy Land; which not having been done, he ordered his heart to be carried thither and buried near the Holy Sepulchre.

1. Opportunity to injure, see XIII. 4.
2. Were in possession of—L. Possessed.

XXV.

Nicomedes, that son of Prusias who had been brought up by the Romans, and who had succeeded to his father's throne by parricide, died in the year of Rome six hundred and sixty-seven, and left the government to another Nicomedes, a son whom he had by a dancing-woman. This Nicomedes got his father's will confirmed at Rome; but Chrestos, a son of the former king by another wife, contested the kingdom with him, and was assisted by Mithridates, king of Pontus. Arming the one brother against the other was in reality kindling up a civil war; and this was to Mithridates the most agreeable thing that could happen, for he thought that thus the way would be paved for his getting possession of the country; and he had persuaded himself that the Romans were too busy at home to mind what was doing in Bithynia.

1. By a dancing-woman.—*Ex saltatrice*.
2. Got his father's will confirmed.—L. Obtained that his father's will was confirmed.
3. By another wife, see 1.
4. Contested the kingdom.—L. Contested about, or concerning, the kingdom.
5. Arming the one against the other was kindling up.—L. To arm the one against the other was to kindle up.
6. Too busy, see XXI. 7.

XXVI.

Cato the Censor, to his great disgrace, joined those malevolent persons who envied Scipio. This great man had been sent as proconsul into the island of Sicily; and they said that, as he was spending there his time idly, he ought to be deprived of his power, and recalled home. They also affirmed that the

expedition in which he had attacked the Socrensiens ought not to have been undertaken. The senators, having heard these accusations, are related to have spoken thus: "We, who are to be judges, cannot believe you who are accusers; but we will appoint ambassadors to go into Sicily to investigate the matter; and, having heard from them what has been done, we shall know whether our proconsul is deserving of censure or praise."

1. To his great disgrace.—L. With his great disgrace.

XXVII.

In 1452, certain friends, whose prudence was no less conspicuous than their fidelity, went to the Earl of Douglas, who had incurred the displeasure of James II., and addressed him thus: "We come at this time advising you to do that which we think is useful both for yourself and the whole multitude of your friends. You certainly cannot be so foolish as to believe that you can long resist the king; and therefore it is requisite that you endeavour by obedience to recover his favour. Go and beg to be received into his friendship; and believe that you would not have been asked to do this, had we thought that there would be safety for you otherwise." It is well known that Douglas did not comply with the admonition.

1. That you would not have been asked to do this.—L. That it would not have been (the case) that you should be asked to do this.

XXVIII.

In the year of Rome 294, while the tribunes of the common people were disturbing the peace within the walls of the city itself, a scheme was carrying on abroad to overthrow the consular government. Herdonius, a Sabine possessed of great power and wealth, had long favoured one of the factions into which Rome was divided; and having now collected his friends, to the number of 4000, he entered the city by night, the Romans, amidst the darkness, not knowing who the enemy was. At length, when it was day, they saw Herdonius, who had reached the citadel, and was telling the slaves that those who came to him would receive equitable laws, and be freed from the tyranny of the Patricians.

1. To the number of 4000.—L. In number (amounting) to 4000. 2. When it was day.—L. When it was, or grew, clear.

XXIX.

Quinctius Cincinnatus, who had been appointed dictator, having conquered the Æqui, and sent them under the yoke, found in their camp immense booty, the whole of which he distributed among the soldiers of his own army; for he did not think that any part should be given to the consular legions or Minucius their leader. He said that those soldiers who had fallen into the enemy's power could not expect to receive those rewards which were due to conquerors only. "You are most dastardly fellows," said he, "and it is not right that others should be induced to imitate your infamous example." Then turning to Minucius he spoke thus :—"As for you, Minucius, you have shown the whole Roman people that you are unworthy of having the command of any army. I advise you, therefore, to lay down your authority, and study under me the art of war."

1. The whole of which he distributed among.—L. Which whole he distributed to.
2. As for you.—*Quod ad te attinet.*

XXX.

Caracalla, the Roman emperor, having said that he intended to marry one of the daughters of the Parthian king, was willingly permitted to enter Parthia; for the inhabitants, who had long feared the Romans, and had always before wished that they should be resisted, now thought that they might safely be admitted within their boundaries, and that great advantages would arise to them from their friendship. How false this opinion was, need scarcely be mentioned. No sooner had the Roman armies arrived in Parthia, than the unarmed inhabitants were put to death. Even those who had invited the Romans into their houses were not spared; and Caracalla, as if such perfidy had been honourable, demanded that a triumph and the surname of Parthicus should be given him.

1. Intended, see VI. 4.
2. No sooner had the Roman armies arrived, than the inhabitants.—L. As soon as the Roman armies arrived, the inhabitants.

XXXI.

After the kingdom of Macedonia was subdued, in the year before Christ 166, the power of the Romans began to be greatly dreaded, and there was scarcely a nation but sent ambassadors

to Rome to congratulate the victorious people. Few of the states were at heart so friendly to the Romans as to be sincere in their professions; and there is no doubt that with most of them the reason for paying this honour was the fear of being punished for not cultivating their alliance. Not to mention others, Eumenes, king of Asia, who in the Macedonian war had joined neither party, came in person into Italy, requesting an audience of the senate. But the Romans not knowing how to treat him, passed a law prohibiting any one with the name of king from entering the city.

1. Began to be greatly dreaded.—L. Was begun to be greatly dreaded.
2. But sent.—L. Which did not send.
3. In their professions.—L. In those things which they professed.
4. With most of them the reason for paying.—L. To most of them the reason of paying.
5. For not cultivating.—L. Because they were not cultivating.
6. Not to mention others.—L. That I may omit others.
7. Came in person.—L. Came himself.
8. Requesting an audience of the senate.—L. Requesting that the senate should be granted him.
9. A law prohibiting any one with the name of king.—L. A law lest any one who had the name of king.

XXXII.

Plautus lived about the conclusion of the second Punic war, and is said to have died 570 years after the building of Rome, that is, 182 before the birth of Christ. How many plays he wrote was scarcely known to the ancients themselves; for Varro declared that of 130 that had been ascribed to him, he believed only twenty-one to have been of his composition. Plautus's plays, though somewhat unpolished, were much admired in his own days, and were frequently acted afterwards. Horace says that his rude forefathers endured them too patiently; but Cicero seems to have been not at all displeased with them. They afford a specimen of what Cato did not disdain to hear.

1. Of his composition.—L. Composed by him.
2. Were much admired.—L. Were held in great admiration.
3. Cicero seems to have been not at all displeased with them.—L. They seem to have by no means displeased Cicero.

XXXIII.

On its being known at Rome that Caesar had passed the Rubicon, the senators who favoured Pompey were terrified to

such a degree, that they suddenly met and declared it to be necessary that all those citizens who wished the republic to be safe would immediately take up arms. Pompey, being asked why he had not an army at such a time, replied that he could go with the two legions which had come from Gaul, and that, besides these, there were upwards of thirty thousand soldiers not far off, who stood in need of nothing but a few arms. Soon afterwards he landed in Greece, and took with him nine legions, three thousand six hundred auxiliary horse, and a fleet of six hundred ships; while Cæsar, who followed him, had only twenty thousand legionary soldiers and six hundred horse.

1. On its being known.—L. When it had been known. 2. Stood in need of.—L. Needed.

XXXIV.

The Latins had been defeated by the Romans; but, so far from losing hope, they returned to the contest with greater boldness. Numicius, who seems to have been the sole commander, assembled the soldiers and addressed them thus: "There is no denying that our troops have been obliged to give way; but do not think that the enemy who has repulsed them has gained a bloodless victory. Consider what a multitude of the Romans is slain, and you will see that the conquerors have little occasion to boast. One of the consuls has caused his own son to be put to death, a cruelty which the gods will avenge; and the other has judged himself unworthy to live. The Lavinians are coming to our assistance; and when they arrive let us take the field again, and I doubt not but the victory will be ours."

1. There is no denying.—L. It cannot be denied. 2. What a multitude.—L. How great a multitude. 3. Occasion to boast, see XIII. 4. A cruelty which.—L. Which cruelty. 5. Coming to our assistance, see XI. 2.

XXXV.

The Campanians having joined battle with the Samnites, and being defeated, were obliged to implore the aid of the Romans. Their ambassadors, when introduced into the senate, spoke as follows: "We are come to beg your assistance for the present, and to promise you our friendship for ever. Our

alliance, had we offered it in our prosperity, would have been neither so firm in itself nor so advantageous to you as it will be now. Had a friendship been contracted then, we could never have forgotten that we were your equals; and we should not have been laid under the necessity of retaining the remembrance of favours. But, as the case stands, the protection we shall receive from you will put it out of our power ever to contend with you, lest by doing so we should appear ungrateful to our preservers, and unworthy of mercy."

1. In itself.—L. By itself. 2. Your equals.—L. Equals to you. 3. We should not have been laid under the necessity.—L. The necessity should not have been imposed on us. 4. As the case stands.—L. As the matter has itself. 5. Will put it out of our power to contend.—L. Will take away from us the power of contending.

XXXVI.

A tumult having broken out at Rome, Appius advised the senate to raise an army from among the most troublesome citizens, who, he said, would usefully employ that martial courage abroad which rendered them so intractable at home. "We," said he, "whose forces have always been victorious, and who enjoy peace with the neighbouring nations for no other reason but because we cannot be resisted, can easily find some state or other to make war upon. Order this, Conscript Fathers, to be done, and your authority will bring us safety." Quinctius, on the other hand, declared that no good could be expected to arise from a measure so manifestly unjust, and warned his countrymen to be satisfied with repelling the attacks of enemies.

1. From among.—L. Out of. 2. To make war upon.—L. Upon which we may make war. 3. That no good could be expected to arise.—L. That it could not be expected that any good should arise. 4. To be satisfied with repelling.—L. To hold it sufficient to repel.

XXXVII.

Actius Clausius was born at Regillum, a city of the Sabines, where he had great possessions and no less influence. When the Sabines were instigated to assist the banished Tarquins in their attempt to recover the throne, Poplicola prevailed on this distinguished man to embrace the cause of the Romans. Actius was too sagacious not to perceive that it was the interest

of his countrymen to preserve peace with this powerful people, and therefore, whenever an opportunity offered, he dissuaded them from entering upon a useless and dangerous war. Those who envied Actius put a bad construction on his advice, and said that he was an ambitious person, who, relying on the protection of the Roman legions, wished to enslave the Sabines by their help. Actius, conscious of his integrity, took it so indignantly that such suspicions should be raised against him, that he abandoned his ungrateful country and removed to Rome.

1. To put a bad construction on.—*Interpretari in malam partem* or *sententiam*. 2. That such suspicions should be raised.—*L.* That such suspicions were raised.

XXXVIII.

The Roman writers acknowledged that Numa Pompilius neither signalised himself by arms nor increased the state by any war. His chief glory was to correct the manners of his subjects; and he began the reformation of Rome with himself. The three hundred guards, whom Romulus had employed, he dismissed, saying that it did not become him to reign over a people whom he distrusted, nor to distrust a people who had forced him to reign. The Roman state consisted at that time of bold and profligate persons who had been accustomed to robberies and murders, and Romulus had made a good use of their fierceness by turning it against foreign enemies. Numa, however, saw that this love of war required to be checked, and everything he did had that tendency.

1. His chief glory was.—*L.* To him it was for the chief glory. 2. He began with himself.—*L.* He began from himself. 3. Had made a good use of.—*L.* Had used well. 4. Everything he did had that tendency.—*L.* Whatever he did tended to that.

XXXIX.

Curio, a tribune of the Roman common people, who had always favoured Cæsar's cause, finding that he could not remain in the city without the greatest danger to himself and others, fled from Rome, as much to consult his own safety as to let Cæsar know what was going on. Having reached Cæsar, who was then in Gaul, he advised him to hasten to the city with whatever forces he had, for the supreme power would soon fall into the bloody hands of one individual, and the liberty

of the whole state be extinguished, if the schemes that were forming were allowed to proceed. "Julius," said he, "you, who conquered all the foreign enemies who ventured to oppose you, are not the man to yield to any adversary, or to suffer one set of citizens to be enslaved by another." Cæsar received Curio with the greatest possible kindness, and addressed him thus: "I, who have so often experienced your friendship, need not be told what you feel on this occasion; but I cannot take the advice you now give me until everything else is tried."

1. Are not the man to.—L. Are not he who may. 2. One set of citizens by another.—L. Citizens by citizens. 3. I need not be told.—L. There is not need that it be told to me.

XL.

Bocchus, king of Mauritania, had been induced to give over assisting Jugurtha openly; but Sylla told him that the Romans would not be satisfied with this, nor think that he had done anything worthy of reward, unless Jugurtha were delivered up. Bocchus replied that he could not be so unjust to the man to whom he had given his daughter in marriage, and whom he loved for other reasons. Sylla, not deterred by this repulse, continued to urge him; and at length extorted from him a promise to do what was necessary to obtain the friendship of the Romans.

1. Would not be satisfied with this.—L. Would not hold this sufficient.
2. To the man to whom.—L. To him to whom.

XLI.

At the time when the Romans and the Sabines were united into one people, it was stipulated that their two kings, Romulus and Tatius, should enjoy equal power. The death of Tatius, the Sabine king, which followed soon after, has been variously related by historians; but it is certain that he was murdered at Lavinium. He had gone thither with Romulus to perform certain sacred rites; and as Romulus wished that no one should be a sharer in his authority, many suspected that he had favoured the murder. Tatius was succeeded by no other Sabine prince; and from this time Romulus continued sole master of Rome.

1. Sharer in his authority, see XX. 2. Succeeded by, see VI. 1.

XLII.

The Mamertines, while they were carrying on war with the Syracusans, having heard that foreigners were coming to the enemy's assistance, sent ambassadors to beg of the Roman Senate to supply them with new troops. They said that, though they had long opposed one nation, they could not contend with two; and that, if they were denied assistance, all the possessions which they had in the island of Sicily would be taken from them, and fall into the power of cruel and rapacious tyrants. They added, that these enemies, if permitted thus to domineer, would perhaps be troublesome to Rome herself. The senators, after deliberating on the matter, replied that the Syracusans were only endeavouring to recover the city of which they had been most unjustly deprived; and that it did not become the Romans to defend in others what they would not do themselves.

1. To supply them with new troops.—L. To supply new troops to them.
2. If they were denied assistance.—L. If assistance were denied to them.

XLIII.

Sylla was prætor in the year of Rome 659, after being repulsed the year before. The true cause of his repulse he endeavoured to conceal, by saying that the people, expecting magnificent games from him, had denied him the prætorship, that he might be forced to stand candidate for the edileship. Plutarch, however, and others who may be easily believed, assert that he thought he would get whatever he asked, and that this arrogance greatly displeased the whole people. After the delay of one year he again came forward; and we need not wonder that, taught by experience, he then conducted himself differently. Partly by a popular speech, and partly by money, he obtained the object of his wish.

1. After being repulsed.—L. After he was repulsed.
2. To stand candidate for.—L. To sue for or ask, see XXI. 6.
3. The object of his wish.—L. That which he wished.

XLIV.

Antony, when a young man, quitted Rome to study eloquence and the art of war in Greece; and on his return to

Rome was created augur and tribune of the common people. When the rupture took place between Cæsar and Pompey, Antony declared that these two generals, whose ambition was insatiable, and who commanded great armies in the provinces, ought to be deprived of their power; but embraced afterwards the cause of Cæsar, and advised him to carry the war into Italy. After the murder of Cæsar the people were so powerfully stimulated to revenge by Antony's eloquence, and so well disposed towards him as Cæsar's friend, that it is likely he would have succeeded to Cæsar's power, had not Cicero favoured his opponent Octavius.

1. Stimulated to revenge.—Obs. The English word "revenge" is a noun here.

XLV.

The Helvetii, whom Orgetorix had persuaded to remove to a more spacious and fertile country, finding that Cæsar had suddenly arrived at Geneva, asked him for leave to pass through the Roman province, promising at the same time to do no injury. Cæsar, who had yet but few forces, said that this request was of such a sort that he could not give an immediate answer; he would therefore take some time to deliberate, and the ambassadors of the Helvetii might return to him on a certain day. The ambassadors being sent again on the day appointed, Cæsar, who had now collected a great army, said that they could not be allowed to pass; and that, if they attempted to go in spite of him, he would prevent them by force.

1. Asked him for leave to pass.—L. Asked or begged of him that it should be allowed them to pass. 2. Give an immediate answer.—L. Answer immediately. 3. In spite of him.—L. He being unwilling.

XLVI.

The accounts which the ancient writers have given of Semiramis are so various, that those, in modern times, who have most diligently applied themselves to investigate her history, complain that there are many parts that still remain doubtful. There are some who maintain that she was a native of Ascalon, and that, being exposed in a desert and nourished for a while by pigeons, she was at length discovered by a shepherd of the name of Simma, who brought her up and married her to Menones. This can be viewed in no other light than as a

fable; but it is certain that she afterwards married Ninus, and on his resigning the crown, became sole ruler of Assyria.

1. The accounts which the ancient writers have given of.—L. Those things which the ancient writers have related concerning. 2. Was a native of Ascalon.—L. Was born at Ascalon. 3. Of the name of Simma.—L. By name Simma. 4. Married her to.—L. Gave her in marriage to. 5. Viewed in no other light than as a fable.—L. Regarded not unless in room of a fable.

XLVII.

Syracuse, which is said to have been founded by Archias of Corinth, had been long and cruelly oppressed by tyrants, and ultimately fell under the power of the Romans, being taken by the consul Marcellus, 212 years before Christ, after it had stood somewhat less than five hundred years. Scarcely can any siege be mentioned, in which the Romans were engaged, that was either more tedious or troublesome, for the place was defended in a wonderful manner by the warlike engines of Archimedes. So often had the Romans been repulsed that, at length, perceiving there was little likelihood of their accomplishing the business by open force, they had recourse to stratagem, and bribed the soldiers who were on guard.

1. Archias of Corinth.—L. Archias the Corinthian. 2. Somewhat less.—L. Less by somewhat. 3. There was little likelihood of their.—L. It was little likely that they.

XLVIII.

Cæsar complaining one day that the senate was so thinly attended, Quintus Considius, who was advanced in years, told him that the senators purposely absented themselves, because they feared his arms and soldiers. Cæsar, pretending to take this freedom in good part, addressed the old man in the following words: "Why, then, Considius, does not the same fear keep you at home?" To this Considius replied that old age freed him from all such dread; for that the short space of life that now remained to him was hardly worth his care. Such reproaches must have been unpleasant to Cæsar; yet he continued acting in such a manner as to deserve them daily.

1. Absented themselves.—L. Were absent. 2. To take in good part.—L. To bear with even mind. 3. In the following words.—L. In these words. 4. Such reproaches must have been.—L. It is necessary that such reproaches were. 5. Continued acting.—L. Continued to act.

XLIX.

The last Macedonian king that bore the name of Philip was distinguished for his insatiable ambition; nor have we heard of any prince whose adversaries were more numerous or who experienced greater vicissitudes of fortune. It is astonishing how many embassies were sent to Rome in the space of one summer to complain of him, and how desirous they were of his ruin. His son Demetrius, who happened to be then at Rome, was permitted to answer the accusations; and the senators, seeing him embarrassed, asked whether he had not been supplied by his father with papers to assist his memory. The young man, having said that he had a little book written by his father, was desired to read it, as the senate wished rather to know what the father could say for himself than hear the son declaiming.

1. Who happened to be then at Rome.—L. Who by chance was then at Rome. 2. Supplied with, see XLII. 1.

L.

In the year of Rome 568, in the consulship of Appius Claudius Pulcher and Marcus Sempronius Tuditanus, three ambassadors, the chief of whom was Quintus Cœcilius Metellus, were sent by the Roman Senate into Greece, to terminate certain disputes that had lately broken out between Philip of Macedon and the neighbouring republics of Greece. Philip, from the time that he had made peace with the Romans, had devised various schemes to strengthen himself for a new war, which he supposed was inevitable; and the Romans, envying his increasing power, rejoiced that they had thus been supplied with a reason for resisting him. The states that had asked the Romans to interfere now complained of many injuries; but Philip maintained that in nothing he had done had he violated any treaty—that those by whom he had been accused inflicted the first injury, and that the Romans, who did not allow him to defend himself when attacked, were the most unjust of all.

1. In the consulship of Appius Claudius Pulcher and Marcus Sempronius Tuditanus.—L. Appius Claudius Pulcher and Marcus Sempronius Tuditanus being consuls. 2. The chief of whom.—L. Of whom the chief. 3. Philip of Macedon, see XLVII. 1. 4. From the time that.—L. From the time at which, or from what time. 5. In nothing he had done.—L. In nothing which he had done.

LI.

Such was the ambition of Alcibiades that, when all was quiet at home, he told his countrymen that the island of Sicily might advantageously be attacked, and that, if an army were given to Nicias and him, they would soon subdue the whole country. The Athenians were easily prevailed upon to undertake this expedition, but never were they more unfortunate; for several historians, all of whom are sufficiently worthy of credit, relate that in the Athenian army nearly forty thousand men were either slain or made prisoners. When the defeat was known, there was no one that pitied the Athenians; for it was evident to all that their cause was not just, and that they would not have entered upon this war if they could have employed their arms elsewhere.

1. All of whom.—L. Who all.

LII.

Montezuma the Second, who is said to have been the ninth of the Mexican kings, was the last native prince that reigned in Mexico; for it was under his government that the Spaniards, under the conduct of Cortez, established their authority there. Cortez, having taken Montezuma prisoner, sent him to still an insurrection which he thought was too formidable for himself to check; but the unfortunate prince, being struck on the head with a stone which some one in the crowd had thrown at him, died a few days after he received this wound. There are some who would have it believed that he perished by the hand of Cortez himself, affirming that he wished to be rid of a person whose sight he feared; but it is certain that the historians of the time did not only not say, but did not so much as suspect, that this was the case; nor is it likely that so considerate a prince as Cortez would willingly have parted with a pledge in which consisted his greatest security.

1. Under the conduct of Cortez.—L. Cortez being leader. 2. Some who would have it believed.—L. Some who wish it to be believed. 3. The historians of the time.—L. The historians of that time. 4. That this was the case, see XXXV. 4. 5. Parted with.—L. Let go, or dismissed.

LIII.

In the battle of Cannæ so grievous was the defeat that the Romans had sustained, that, when intelligence of it was brought

to Rome, a meeting was called to deliberate whether the defence of the city was practicable, or whether it was not best that those citizens who survived should abandon Italy and remove to another part of the world. Scipio, who had afterwards the surname of Africanus, having heard what was going on at this meeting, entered with his sword drawn, and, upbraiding those who were present with their cowardice, exclaimed that he would never desert the republic, nor suffer it to be deserted by others. It is unnecessary to say how beneficial to the Romans this intrepidity was.

1. So grievous was the defeat that the Romans had sustained.—L. So grievous a defeat had the Romans sustained. 2. The defence of the city was practicable.—L. The city could be defended.

LIV.

In the year of Rome 586, Paulus Æmilius, whose father had been killed forty-eight years before in the battle of Cannæ, was made consul the second time at the age of sixty-one, and sent against the Macedonians, whose forces had long been troublesome to the Greeks, at that time allies of the Romans, and oftener than once victorious when fighting against Roman armies. Æmilius, before undertaking the management of the war, told both the Senate and the people that the soldiers whom former consuls had commanded in Macedon had not sufficiently obeyed their generals; but that, if he was to be general, he would re-establish the ancient discipline, without which no good could be done, and not allow the soldiers to impede any of his measures or prescribe what was to be done; that he accepted of the command on these terms; but if they knew any one that would please them better, he would willingly give place to him.

1. At the age of sixty-one, see X. 8. 2. Oftener than once.—L. Not once, *i.e.*, more than once.

LV.

The two illustrious men to whom Thebes was indebted for its liberty, and whose names can never be forgotten, were Pelopidas and Epaminondas; who were so far from being rivals, that, while they were both alive, no scheme was formed by the one which was not communicated in the most friendly manner to the other. Pelopidas was descended of a noble family, and

had the greatest possessions of any man in Thebes; though it is difficult to say whether he was more rich or generous. Epaminondas, on the other hand, had to endure poverty, the evils of which, however, he did not seem to feel; for he might have been enriched by his friend, who pressed him in vain to take a part of his fortune.

1. To whom Thebes was indebted for its liberty.—L. To whom Thebes referred (*refero*) its liberty received. 2. Epaminondas had to endure poverty.—L. Poverty had to be endured by Epaminondas.

LVI.

The Romans, when they began to contend with the Carthaginians, were very ignorant of naval matters; and, being defeated oftener than once, were afraid to engage with an enemy whose skill they found was greatly superior to their own. The consul Junius had got the command of a numerous fleet, with orders to transport it into Sicily; and no sooner had Carthalo got notice of this than he weighed anchor and threw himself in the consul's way; who, however, would not come to an engagement till he should be joined by the quæstor. While matters stood thus, certain Carthaginian pilots, foreseeing by sure signs that a storm would soon arise, advised Carthalo to take shelter in a neighbouring harbour. Doing this, he was safe; but the Roman ships were all either dashed against the rocks or driven ashore.

1. Greatly superior to their own.—L. Greater by much than their own.
2. With orders.—L. Being ordered. 3. No sooner, &c., see XXX. 2.
4. Throw one's self in the way of one.—*Objicere se alicui*. 5. Would not come.—L. Was unwilling to come. 6. Matters stood thus, see XXXV. 4. 7. Doing this.—L. Which being done.

LVII.

Delos, an island in the middle of the Cyclades, is said to have been originally a floating island, and subsequently to have become fixed and immovable. It was held sacred on account of its being the birthplace of Apollo and Diana, the former of whom had a famous oracle in it, and a no less celebrated fountain, at which various rites were performed. In the island were many magnificent edifices, of which the most renowned and costly was the temple of Apollo, which Plutarch says was of great antiquity, and constructed with such wonderful art as

to be deserving of being ranked among the wonders of the world. No one, who could be prevented, was suffered to die in Delos. Those labouring under any mortal or dangerous disease were ordered to be carried away to one of the neighbouring islands.

1. On account of its being the birthplace of Apollo and Diana.—L. Because Apollo and Diana were born there.

LVIII.

In the month of August 1597, an ambassador from the King of Poland having unexpectedly arrived in England, was introduced without delay to Queen Elizabeth, and said that he had come begging that the causes of complaint which his country had, and which could not be unknown to the English, should be immediately removed; otherwise his royal master would do those things which were necessary for self-defence. Elizabeth got angry, and replied thus: "I, then, who prevented you and your master, of whom you speak, from being oppressed by the Turks, receive no other reward than this. It is now forty years since I began to reign; but such a speech as has been delivered on this occasion, I never heard before. Expect not that I should favour you till you learn to be less insolent."

1. An ambassador from the King of Poland.—L. An ambassador of the King of Poland. 2. His royal master.—L. The king his master. 3. For self-defence.—L. For defending himself. 4. It is now forty years since I began.—L. There are now forty years from the time at which I began, see L. 4.

LIX.

With Epaminondas rose and fell the Theban power. Before his time Thebes had not been distinguished among the states of Greece; and after his death it sunk into its former obscurity. In the war between the Thebans and the Lacedæmonians, while this illustrious commander was performing the office, not only of a general, but also of a common soldier, he was mortally wounded in the breast. Being carried from the field of battle to the camp, as soon as he recovered his speech he asked whether the enemy had taken his shield from him as he fell. Being informed that it was secured, he ordered it to be brought to him; on which he kissed it as the companion of his

toils and glory. He then inquired which side had got the victory; and, being told that the enemy was defeated and fleeing; he said, "Having lived long enough to see this day, it is time for me to die." Then, removing his hand from the wound, he caused the barbed javelin with which he was pierced to be pulled out, and immediately expired.

1. He was mortally wounded.—L. He received a mortal wound. 2. From him as he fell.—L. From him falling, or while he was falling. 3. On which.—L. Then, or which being done, see LVI. 7. 4. Having lived long enough to see.—L. Having lived so long that I see.

LX.

It is not altogether certain in what year Cæsar arrived in Gaul; for there are some who say that he set out from Rome in the year of the city 697; but others, who perhaps ought rather to be believed, affirm that the expedition was undertaken two years before. He himself has recorded the greater part of what he accomplished in Gaul; and it may be inferred from his own words, that the country would not have been so easily subdued, had not the inhabitants disagreed among themselves. Another historian has remarked that the discord which subsisted among the Gallic princes was more serviceable to the Romans than their own bravery. These barbarous tribes, that were often at war with each other, acted in this foolish manner, not that they wished that Cæsar should be victorious, but that they envied their neighbours, and that all the glory of victory might redound to themselves alone.

1. That were often at war with each other.—L. That often had war among themselves.

LXI.

The Duke of Sully, who had been superintendent of the treasury, did not think proper to retain that or any other public office after Mary was entrusted with the management of the kingdom. The Queen, who knew how well he had always conducted himself, invited him to come to her in the palace, and said that she owed him no ordinary thanks for what he had already done to her, her husband (who had lately perished by an impious hand), and the whole kingdom, and would willingly give any reward that appeared to him desirable. The Duke refused the reward, and spoke thus: "You, who have now

been raised to power, succeed the best king that France ever saw; permit me to exhort you to follow in all things his noble example. Your son not being yet ten years of age, you will have long to reign. God grant that, when you have done reigning, and deliver over the government to the grown-up prince, all may be compelled to acknowledge that a woman is capable of reigning well."

1. The Duke did not think proper to retain.—L. It did not seem good to the Duke to retain. 2. To come to her in the palace, see XIII. 2.
3. You will have long to reign.—L. Reigning long will be to you.
4. When you have done reigning.—L. When you shall have ceased to reign. 5. Capable, see XIX. 1.

LXII.

Marcus Porcius Cato, the Censor, was born at Tusculum, and was the first of the Porcian family that went to reside at Rome. He was possessed of many virtues, among which temperance shone conspicuous; and so distinguished was he for his constant gravity of manners, that his name has not unfrequently been used to express the height of austerity. It may appear strange that, though devoted to learning, he despised the literature of the Greeks, and wished it to be wholly excluded from Rome; but many believed that he acted thus, being afraid that, if the learning of the Greeks were brought to Rome, their luxury would accompany it. A recent author has justly remarked that his valuable book on rustic affairs would have been still better had he been acquainted with the Grecian writers.

1. The height of austerity.—L. The greatest austerity. 2. Acquainted with, see IV. 4.

LXIII.

On the death of Nerva, Trajan, who was by birth a Spaniard, succeeded to the government, and was most cheerfully obeyed. At the time he was raised to this honour he was forty-two years of age, a circumstance which gave occasion to one of his friends to say that the prince whom they had was neither so young as to be inexperienced, nor so old as to be inactive. How well he managed public affairs is universally known; but among all the good things he did, nothing was more laudable than his causing the poor to be educated. So

dear did the Romans hold his memory, that, when congratulating any new emperor, they wished him the fortune of Augustus and the goodness of Trajan.

1. A circumstance which, see XXXIV. 4. 2. Occasion to say, see XIII.

4. 3. Than his causing.—L. Than that he caused.

LXIV.

Lysander, the Spartan general, having taken Lampsacus, the Athenians pursued him with a fleet of nearly two hundred ships, and endeavoured to bring him to an immediate engagement. This, however, they could not accomplish; for Lysander declined battle for several days, that, by appearing to be afraid, he might inspire the Athenians with an insolent security, and attack them when a convenient opportunity offered. This stratagem was the more likely to succeed as there was no port nor city near, and provisions had to be brought from distant places. Alcibiades, who had retired to Thrace, having heard that the Athenians disembarked by night and insulted the enemy by day, came to warn them of the danger to which they were exposing themselves; but they would not hearken to him, and were at length routed with great slaughter.

1. Immediate, see XLV. 2. 2. Offered.—L. Should have been offered.

3. This stratagem was the more likely to succeed.—L. It was the more likely that this stratagem should succeed. 4. Would not hearken, see LVI. 5.

LXV.

About the beginning of the year 1585, Elizabeth, who for a while had been uneasy about other matters, was informed that a conspiracy had been entered into against her. William Parry, being interrogated, confessed that he had conspired to kill the Queen, and had returned from France into England for the very purpose. He said that, having afterwards reflected with himself how wicked such a design was, he laid aside the dagger that he intended to use. "At length, however," said he, "having read in a book that fell into my hands, that there are princes whose lives ought not to be spared, I was encouraged to return to my former design; and most true it is that, had I not been laid hold of, the Queen would have been cut off."

1. For the very purpose.—L. For that very purpose.

LXVI.

Glaucus, the son of Demylus, was born at Anthedon in Boeotia. Pausanias says that at first he used to till the ground, but that, the ploughshare happening to fall from the plough, he did with his hand what no other person could have done without a mallet, and was therefore immediately sent to other work. He went to Olympia as a pugilist, but being unskilled in the art of fighting, he was so severely wounded that all who saw how much blood he had lost, thought he would fall and be conquered. His father called out to him, "My dear son, do you not remember the ploughshare?" and the report is that, encouraged by these words, he used his utmost strength, and by one fortunate blow obtained the victory.

1. Happening to fall, see XLIX. 1.

LXVII.

The nobles of England, being at variance with King John, prevailed on Philip, king of France, to send over his son Louis the Dauphin with an army. When Alexander, the Scottish king, got word that Louis had arrived in London, he went thither with all possible expedition; and, after congratulating him, said it was necessary, on the one hand, that John should be convinced that there was just cause for the whole people to complain; and no less necessary, on the other, that those who ought to obey should be prevented from resisting lawful authority. John himself said that he was not conscious of having done anything that could be called unjust; and that he would not desist till he recovered the power of which he had been deprived.

1. To be at variance with.—*Dissidere a.*

LXVIII.

The Romans, having heard that the Hernici had taken up arms, and believing that there was no reason for their doing so, sent ambassadors to reproach them with having violated a treaty made with Rome some years before. The Hernici, taking it amiss that they should be treated thus, answered the ambassadors that they were not now allies of the Roman people; that the treaty which had been mentioned was made with Tarquin alone, and had died with him; that those things

which furnished the Romans with an opportunity of complaining had been committed by private persons; and that, if the Romans desired war, the Hernici were ready to fight them. This was by no means such a speech as the Romans had expected; and war was immediately declared against the proud nation.

1. To reproach them with having violated.—L. To reproach them that (or because) they had violated. 2. Furnished the Romans with, see XLII. 1. 3. To fight them, see VI. 2.

LXIX.

Kenneth, the second Scottish king that bore that name, was crowned in the year of the world 4809. He was grieved at the cruel death of his father by the Picts, and wished to avenge the injury as soon as possible; but the last engagement had deprived him of so many soldiers, that another could not be speedily undertaken. The Picts, since the victory which they had gained, became more remarkable than they had been before for their haughtiness and insolence; and many of them vowed never to desist till the Scots were utterly destroyed. Yet among their nobles there were some who advised them to use their victory with moderation, since it was not by valour but deceit that it had been obtained.

1. He was grieved at the cruel death of his father by the Picts.—L. He grieved for or lamented his father, cruelly slain by the Picts. 2. With moderation.—L. Moderately. 3. Since it was not by valour but deceit that the victory had been obtained.—L. Since not by valour but deceit had the victory been obtained.

LXX.

A few months after the conclusion of the second Punic war, the Romans, at the instigation of the Athenians, took up arms against Philip, the son of Demetrius and father of Perseus. The Romans had more reasons than one for undertaking this war. They hated Philip on account of the alliance he had formed with Hannibal; and they could not refuse assistance to the Athenians, from whom they acknowledged they had received many of their best laws. Philip, assisted by Attalus and the Ætolians, withstood them for some time; but being at length defeated by Flaminius the consul, he was obliged to sue

for peace, which was granted him, on condition of his letting the Athenians alone and paying him a large sum of money.

1. At the instigation of the Athenians.—L. The Athenians instigating.
2. More reasons than one.—L. Not one reason, *i.e.*, *more than one* reason.
3. On condition of, see IX. 5.

LXXI.

The Ennenses, whose city was in the centre of Sicily, had been obliged to admit a Roman garrison; but after they felt how grievous this burden was, they resolved to rid themselves of it. This, however, was not to be easily accomplished; for Pinarius, who had command of the whole army that the Romans had there, was too vigilant to allow himself to be attacked unprepared. They went to him, and complained that their city had been converted into a great prison, no one being permitted to act freely. Pinarius told them that if he could have applauded their fidelity, this would not have happened; that he had been intrusted with the keys of the city, and would use them according to his own discretion.

1. This was not to be easily accomplished.—L. This could not be easily accomplished.

LXXII.

Denis Lambin was born at Montreville in Picardy, in the year of our Lord 1516. No sooner had he begun to be instructed than he was fired with an incredible love for learning, and pursued his studies so eagerly, that, neglecting his family estate and rejecting the advice of his relations, who pressed him to enter upon a lucrative employment, he devoted his whole attention to things which, he said, were desirable on their own account, and could never be taken from him by any reverse of fortune. Having spent some years at Paris in reading the best Greek and Latin authors, he went to Italy, where he formed a friendship with many learned men, and, returning to Paris, was appointed Professor of Philology. So dear did he hold his friends that, when his colleague Ramus fell by the impious hand of assassins, he died of grief.

1. No sooner, see XXX. 2. He was fired with the love of.—L. He burned with the love of.
3. On their own account.—L. On account of themselves.

LXXIII.

One Lollius, by birth a Samnite, had been delivered up to the Romans as a hostage; but, having escaped, he joined an army of robbers, and prevailed on one of the neighbouring states to give him one of their cities to deposit all the booty in. The Romans, who had already experienced what sort of a person Lollius was, were so alarmed that they recalled both the consuls from another war that did not appear so difficult, and sent them to check this revolt. The place from which Lollius used to make his excursions was taken within a few days after the Roman armies reached it; but the city, which we have said was the receptacle of the spoils, being defended by a numerous and brave army, made so long and vigorous a resistance that the Romans were not far from giving up the undertaking.

1. To deposit all the booty in.—L. In which he might deposit all the booty.
2. Made so long and vigorous a resistance.—L. Resisted so long and vigorously.
3. The Romans were not far from giving up.—L. Much was not wanting but that the Romans should give up.

LXXIV.

In what hatred the Roman yoke was held, may be learned from the two rebellions that were made by the slaves in Sicily; and a striking example of what may be accomplished by persons unjustly oppressed and driven to despair, is afforded by the war against Spartacus. Seventy-eight slaves, who had been compelled to become gladiators, broke their chains, and under the conduct of Spartacus, defeated some forces that had been sent in pursuit of them. Others, having heard of their success, speedily joined them; and Spartacus at length was at the head of so formidable an army that the Romans, who in reality were scarcely ever in greater danger, thought for a while that the enemy was irresistible.

1. Under the conduct of Spartacus, see LII. 1.
2. Sent in pursuit of them.—L. Sent to pursue them.
3. Was at the head of an army.—L. Was over, or commanded an army.
4. Was irresistible.—L. Could not be resisted.

LXXV.

The Roman forces were exposed to the greatest danger through the rashness of the consul Minucius, who had suffered himself to be led into a valley, where he was hemmed in on all

sides by the Æqui. Natus, the other consul, not being at hand, the Romans had no other resource left but to appoint a dictator; and their choice fell on Cincinnatus, who had already enjoyed this honour, and whom on this occasion, as before, they found ploughing with his own hand. The dictator, having speedily raised an army, came unexpectedly on the enemy, who, being now surrounded themselves, surrendered without attempting an engagement, and were made pass under the yoke. Minucius was deprived of his command, the dictator telling him that one who had not learned the art of war ought not to be intrusted with an army.

1. Not being at hand.—L. Not being present. 2. The Romans had no other resource left.—L. Nothing else was left to the Romans. 3. Their choice fell on.—L. They chose. 4. Were made pass under the yoke.—L. Were sent under the yoke. 5. Intrusted with, see IX. 3.

LXXVI.

The Roman army having been defeated by the Æqui, it was resolved that a dictator should be appointed. This inspired the soldiers with new confidence; and their joy was the greater, as the power was confided to Servilius, a man distinguished for his skill in military affairs. Servilius encamped at two miles' distance from the enemy; and, as he perceived that they had become very negligent since their victory, he resolved to engage with them as soon as possible. One of his own men marching more slowly than he ought, he slew him with his own hand, an occurrence which so increased the ardour of the whole army, that the Æqui, unable to stand the impetuosity, fled in disorder and returned to their camp.

1. The greater as.—L. By that (much) greater because. 2. At two miles' distance from the enemy.—L. Two miles from the enemy. 3. One of his own men marching, he slew him.—L. One of his own men marching he slew.

LXXVII.

Digby having been sent into Germany to treat of matters that seemed to all to be very difficult and of the highest importance, returned home at least two months sooner than any one thought he could have come; and, being asked how he had conducted the embassy, he begged that he might not be blamed for not having accomplished impossibilities; for such

an expedition would never have been undertaken, had it been known how vain it was. "You," said he, "who are the nobles of this kingdom, who have benefited the state by your own labour, and have yourselves been employed as ambassadors by the king, cannot be entirely ignorant of the difficulties that have always to be undergone in any such work as that was which was imposed upon me; but I pray that you would hear me patiently, and I promise that you will learn something which you knew not before, nor do I doubt but, the whole matter being understood, you will free me of all blame.

1. Two months sooner.—L. Sooner by two months.
2. Impossibilities.—L. Those things which could not be done.

LXXVIII.

In 1579 it was discovered that a plot was formed against Ireland, and that seven hundred Spaniards and Italians, sent by the Pope and Philip, king of Spain, had landed in that island without opposition, and were raising a threatening fort. The Earl of Ormond, who happened to be not far off, went with all possible haste and took a few prisoners, from whom he learned that six thousand others were to come without delay; that as many arms had already been brought as were necessary; and that the conspirators intended to drive the English out of Ireland altogether. The fort was taken within a few days after it was begun to be besieged; but the victory was sullied by the cruelty of the besiegers, who, pretending that the prisoners were too numerous to be easily guarded, put the foreigners to the sword, and hanged the Irish.

1. Without opposition.—L. No one opposing.
2. Were to come.—L. Would come, or were about to come.
3. Put to the sword.—L. Slew with the sword.

LXXIX.

Certain French forces that had arrived in Scotland had been obliged to shut themselves up in the town of Leith; and Elizabeth, Queen of England, who wished to drive them home, sent 7000 foot and 1200 horse for that purpose. The French king used his utmost endeavours to have the English recalled, but Elizabeth, who saw how necessary it was that the whole scheme of the French nation should be resisted, could on no account be prevailed on to withdraw her army. "I," said she, "am equally at liberty with the French king to send soldiers

wherever I please." The French ambassador said to her that, in having any part of her soldiers there, she was violating a recent treaty; to which she calmly replied, that it did not become a person sent from France to complain of violated treaties.

1. To have the English recalled.—L. In order that the English might be recalled.
2. I am equally at liberty with the French king.—L. It is lawful for me as well as (*æque ac*) for the French king.

LXXX.

Xenophon relates that the Lacedæmonians, after their defeat at Cnidos, being informed that Conon, the Athenian general, was equipping a large fleet and rebuilding the walls of Athens, which had been demolished by Lysander, and that he was supplied with money for these purposes by the King of Persia, resolved to tell all these things to Teribazus, one of the king's generals, and bring him over to their own side; trusting that, by this means, the king might be induced either to desert the Athenians altogether, and form an alliance with them, or at least to discontinue giving money to Conon. The same author further says that Teribazus, though he favoured the Lacedæmonians, yet would not take upon him to do anything without first consulting the king; and therefore made a journey to him, having in the meantime apprehended Conon and shut him up in prison.

1. To their own side.—*Ad suas partes*.
2. Discontinue giving.—L. Cease to give.
8. Without first consulting the king.—L. Unless, or until, he should have first consulted the king.

LXXXI.

Bocchus, who had at first assisted Jugurtha, having lost a great army, and not expecting to be now a match for the Romans, informed Marius that he wished to lay down his arms, and begged of him to send two persons of trust with whom he might have a conference. Sylla and Manlius were immediately sent; and the former, as being the more eloquent, was appointed speaker. He told the king that he greatly rejoiced that his eyes were at length opened, and that he now saw how much better it was to have peace than war with the Romans; that the friendship of Jugurtha, whose crimes were so many and so great, was unworthy of such a prince; and that an alliance with the Romans would be both honourable and

advantageous. Bocchus, to account for his conduct, said that he would always have been on the side of the Romans; but he had asked their alliance and it had been refused him.

1. Two persons of trust.—L. Two trusty persons. 2. To account for his conduct.—L. To render an account of his conduct.

LXXXII.

Eric, king of Denmark, had been long confined in prison; and, on being restored to liberty, found, to his great grief, that there were many troublesome and seditious persons in the kingdom, and that Erland, one of the bishops, neglecting his sacred duties, was not only giving his colleagues all the trouble he could, but even attempting to stir up the people against the king. Not being able to settle these commotions himself, he wrote to Pope Urban IV., requesting him, for the sake of the public peace, either to remove Erland, or at least order him to pursue a different conduct for the time to come. Urban, without delay, wrote two letters to Erland, in which he severely rebuked him; but, before they were delivered, Urban had died, and was succeeded by Clement IV., whom Erland went to Rome to congratulate, hoping thus to procure his favour and bring Eric under his suspicion.

1. To his great grief, see XXVI. 1. 2. To pursue a different conduct.—L.—To conduct himself otherwise.

LXXXIII.

Edward the Second, immediately on his accession to the throne, recalled Gaveston, a profligate youth, who a few months before had been banished the kingdom. This was highly displeasing to the English, who knew that Edward had already been corrupted by this infamous person, and had given his father an oath that he would not suffer him to come to him again. They said that one who had violated an oath was not a fit person to be a king, and that those who had promised to obey him might now resist his authority. So great was Edward's love for Gaveston that a certain historian says that he desired to be king for no other reason but that he might raise this villain to honours.

1. Banished the kingdom.—L. Banished from the kingdom. 2. This was highly displeasing to the English.—L. This highly displeased the English.

LXXXIV.

In the battle of Marathon, the Athenians advanced at so quick a pace that the Persians, who knew not what reason they had for making haste, thought they were mad, and promised themselves a no less easy than certain victory. How false their opinion was is well known. The Persians were routed and put to flight, and their camp, in which there was great wealth, was taken and pillaged. This was the first of those victories which showed the Persians what might be accomplished by courage and skill. The Athenians reflected that all, whether obscure or illustrious, must die, but that only a few can perform great achievements. It is said that a soldier who had been sent to carry news of this victory to Athens, having reached the city and exclaimed, "Athenians, rejoice with the victors!" fell down and instantly expired.

LXXXV.

Cambyses, king of Persia, having resolved to subdue Ethiopia, sent spies to examine the country. The Ethiopian king, having seized these persons, dismissed them without injury; and gave them a bow, which he desired them to carry to their master, and tell him that it was such a one as the Ethiopians generally used, and that no one who could not bend it easily ought to make war on the Ethiopians. When the ambassadors returned, bringing this message, Cambyses was so inflamed with anger that, neglecting all domestic matters, he immediately began to march, having neither formed a plan nor procured provisions for the journey. He had not proceeded far when he was obliged to retreat; and on his returning home he caused his brother, who was the only man able to bend the Ethiopian bow, to be put to death.

1. Who was the only man able to bend.—L. Who alone was able to bend

LXXXVI.

If the glory of princes is to be estimated by their abilities and good fortune, few perhaps can be compared to that king of Castile who was the fifth that bore the name of Ferdinand, and was surnamed the Catholic. To him Spain was in a great measure indebted for its greatness; and the remark that has often been made seems to be true, that, had he lived to accomplish all that

he intended, the power of Spain would have been still greater. Ferdinand undoubtedly may be called a conqueror; but those who will have him ranked among the most illustrious of men, seem to have left his moral character entirely out of the account, and to have forgotten that he was cruel and deceitful. May it not be said that many others might have equalled his exploits, had they thought themselves at liberty to break through the restraints of virtue?

1. The remark that has often been made.—L. That which has often been said. 2. Will have him ranked.—L. Wish him to be numbered. 3. To have left his moral character out of the account.—L. To have taken no account of his moral character. 4. At liberty, see LXXIX. 2.

LXXXVII.

The Vulsinienses, who were the most ancient and powerful of all the Etrurians, having fortified their city with strong walls, and drawn together all the forces they could procure, long withstood the Romans, who, envying their greatness, used every exertion to deprive them of their liberty. After they were subdued and made tributary to the Romans, they were so ashamed of the change in their condition, that they began to grow weary of their life, and, not choosing to exercise an authority which they now held at the will of others, manumitted their slaves, and delivered over to them the government of the whole state. It may easily be believed that the slaves, now become senators and magistrates, abused their power and ruled with the greatest severity. Indeed, so cruel were they that the Romans were soon obliged to interfere.

1. Of the change in their condition.—L. Of their changed condition.

LXXXVIII.

Darius Nothus, a few days before his death, expressed a desire to see his sons, who were of an ambitious temper, and had not acted towards each other like brothers. When they came to where he was lying, he intimated that the reason of his calling them together was to exhort them to brotherly love, and inform them how he wished the kingdom to be divided. Then turning to Artaxerxes, his eldest son, he said that the kingdom belonged of right to him, and he had no intention of defrauding him of it; but there were certain parts that he could easily do without, which must be left to his brothers, particularly Lydia

and Iona must be given to Cyrus, who was not, however, to have the name of king. The sons departed, promising to obey their father's commands; but no sooner had he died than Cyrus, either instigated by his mother, who hated Artaxerxes' wife, or impelled by the mere desire of rule, made war on Artaxerxes.

1. Expressed a desire to see his sons.—L. Said that he desired to see his sons.
2. Do without.—L. Want.

LXXXIX.

Dardanus, having reigned sixty-four years in Phrygia, was succeeded by his son Erichthonius, who, treading in his father's footsteps, was beloved by his own people, and respected by the neighbouring princes. Apollodorus says that Erichthonius had an elder brother who died before his father, and a sister who married Phineus, king of the Thracians. As the name of Erichthonius is Greek, some have thence concluded that the Greek language was known among the Phrygians from the earliest times,—an argument which would have no small weight could it be proved that this was the Phrygian name, and not a Greek translation of it; for it is well known that both the Greeks and the Egyptians used to translate all foreign names into their own language. There having been at Athens a king of the name of Erichthonius, some have thought that the Trojans were sprung from the Athenians, but this opinion is so absurd as to be scarcely worth refuting.

1. Respected.—L. Held in respect.

XC.

The ancient poets feign that, in the time of Cecrops, after Athens was founded, an olive suddenly appeared in one part of the city, and a horse issued from the earth at the same time in another. Cecrops, consulting Apollo, received for answer that Minerva and Neptune were vying with each other which of them should give name to the new city; and that the olive had been sent by the former, and the horse by the latter. Cecrops therefore called all the inhabitants together, and asked them to which of these deities they thought the city should be dedicated. All the males gave it as their opinion that, as Neptune had produced that which was the more useful to mankind, he was entitled to the honour. On the other hand, all the females

contended that Minerva, who had given that which was the emblem of peace, deserved the preference. The females carried the day; and the city was called after Minerva, whose name in Greek is Athena.

1. Cecrops received for answer.—L. To Cecrops it was answered. 2. I give it as my opinion.—L. *Censeo*. 3. He was entitled to the honour.—L. The honour was due to him. 4. Deserved the preference.—L. Deserved to be preferred. 5. Carried the day.—L. Prevailed.

XCI.

Many stories, which no one now believes, have been told of the origin and wanderings of the ancient Gauls; but, to omit these, it is certain that they were first known to the Romans in the time of Tarquinius Priscus, and that, about 200 years after, having come into Italy with a vast army, they took Rome and levelled it with the ground. They were so inclined to war, and so formidable, that the Romans themselves acknowledged that there was no nation in the whole world of whom they were more afraid, the very priests being obliged to take up arms when a Gallic war broke out. Strabo relates that certain Gauls who had come to Alexander, being asked if there was anything that terrified them, replied that there was nothing that they feared so much as that the sky would fall. They were, however, more fierce than persevering; and the Roman writers say that their countrymen would never have been conquered by them had they known how irresolute they were, and resisted them strenuously at first.

1. To omit these, see XXXI. 6.

XCII.

Those who in the Roman Comitia advised the undertaking of the third Punic war, said that the Carthaginians, contrary to the recent treaty, had fitted out a great number of ships of war; that, undeterred by the alliance which Massinissa had formed with the Romans, they had gone beyond their limits to attack him, and that they had insulted one of his sons and all the Roman ambassadors. All these things may have been in some measure true, but certainly the Carthaginians did not arm against Massinissa till they were denied justice by the Romans. The latter, who had professed to be arbitrators, ought to have been equitable; why then did they not hear the complaints of

H

the Carthaginians? and why did they always favour the Numidian king? We know that Roman ambassadors, sent under pretence of determining all controversies, purposely did nothing, lest Massinissa should be prevented from completing his designs.

1. Advised the undertaking of the third Punic war.—L. Advised that the third Punic war should be undertaken. 2. All these things may have been.—L. It is possible that all these things may have been.

XCIII.

The victories of Hamilcar in Spain, and the exploits of Hasdrubal, who succeeded him, inspired the ardent mind of young Hannibal with a desire to equal his father's glory and follow out his plans. Hannibal was actuated by that implacable hatred towards Rome which he had in common with the whole of the Barcinian faction; and, in addition to this, he had given an oath to his father, that, come what might, he would never be on terms of friendship with the Romans, but would, on the contrary, do all in his power to crush them. Whatever other disregard of promises may be objected to Hannibal—and the Roman writers, whether justly or not, accuse him of violating his faith—certain it is that no one could have observed this oath with more fidelity.

1. Which he had in common with the whole.—L. Which was common to him with the whole. 2. And, in addition to this, he, &c.—L. And to this was added that (*quod*) he, &c. 3. Come what might.—L. Whatever might happen. 4. On terms of friendship.—L. In friendship or friendly. 5. All in his power.—L. All that, or whatever he was able.

XCIV.

In the year of Rome 292, there were great dissensions in the city. The consuls said the tribunes of the common people were acting as if they wished that everything should be changed; and the tribunes accused the consuls of abusing the power they had received from the people, and endeavouring to subvert the liberties of the state. Amidst these tumults there came Hernicians to Rome, bringing word that the Æqui and the Volsci, not deterred by the defeats of last year, were collecting forces for another war, and would be joined by the faithless colony of the Antiates. The tribunes expressed

their conviction that this was a mere fable, devised by the Patricians, and that the Hernicians had been bribed to publish it.

1. Expressed their conviction, see LXXXVIII. 1.

XCIV.

A certain person said, in the hearing of Agesilaus, that noble king of the Lacedæmonians, that, of all men, rhetoricians were the most useful, and ought to be much more indulged than they generally were; and that among all the orators of his acquaintance, and these were not few, the best by far was an Attic sophist, who was never at a loss either for words or arguments, and who by the force of his eloquence could make the most trifling things appear great. Agesilaus replied in the accustomed manner of his countrymen. "My friend," said he, "I, who have learned to reverence the truth, cannot hear you with approbation. Do you expect that I should admire a shoemaker who put a large shoe on a small foot?"

1. In the hearing of Agesilaus.—L. Agesilaus hearing. 2. Orators of his acquaintance, see IV. 4. 3. Who was never at a loss for words.—L. To whom words were never wanting.

XCVI.

Three very different qualities of mind have been ascribed to the three Greek historians, Herodotus, Thucydides, and Xenophon. Plutarch was the first to point out that Herodotus appears to have thought that the Supreme Being, as if envying mankind, grants them success for a while, that their fate may be the more calamitous. Others have remarked that Thucydides, on the contrary, denying the interposition of any god in human affairs, represents the fortune of those whose history he gives as depending on their own wisdom or folly; and that Xenophon, unlike both, refers everything to the kindness or the displeasure of the gods.

1. Was the first to point out.—L. First pointed out. 2. Denying the interposition of any god.—L. Denying that any god interposes.

XCVII.

A certain king, when affairs were in confusion at home, retired into the country, where he contracted a familiarity with Conon, a rustic, in whose house he was often glad to feed on

turnips. When the king was afterwards re-established on his throne, Conon, prevailed upon by the entreaties of his wife, carried to him one of the largest turnips that could be found. The king received the present kindly, and ordered a great sum of money to be paid him for it. A courtier seeing this, in expectation of a greater reward, presented the king with a horse. The king, however, knowing that he had been put upon this by his liberality to Conon, rewarded him with the turnip, which he said had cost him a greater price than is usually paid for horses.

1 Had been put upon this.—L. Had been instigated to this.

XCVIII

The Baleares inhabited the two islands which in modern times have been called Majorca and Minorca. From what Diodorus and others relate of them, they seem to have been a very simple race of men. Caves under rocks served them for habitations. Everything of which they stood in need was found at home, with the exception of wine, of which they are said to have been very greedy. The use of money was entirely prohibited, for they were afraid that they would be envied if wealth should be introduced. They had heard that Geryon was very rich, and was on this account attacked and killed by Hercules; and they said that, taught by this example, they wished to continue poor.

1. Caves served them for habitations.—L. Caves were to them for habitations. 2. Stood in need of, see XXXIII. 2. 3. With the exception of wine.—L. Wine excepted.

XCIX.

In 1446, when our James the Second was old enough to be intrusted with the royal power, the Earl of Douglas, unable to stand the envy that had been excited against him, resolved, if possible, to conciliate the king, whom he well knew he had highly displeased. Having, therefore, gone to Stirling, where the king was, and, being admitted into his presence, he said that no small part of what was alleged against him was utterly untrue; that he had indeed done many things which admitted of no excuse, and of which he was now ashamed; and that, if he were received into favour, he would ascribe this to no merit of his own, but only to the king's clemency. The king, having

heard this speech, said that he willingly forgave what was past, hoping that all things would be better for the future; but it is uncertain whether it was to the speech itself or to the recommendation of others that Douglas owed his safety.

1. Was old enough to be intrusted.—L. Was so old that he could be intrusted. 2. Admitted into his presence.—L. Admitted to him.

C.

In the year of Rome '458, or a few years before, in the expedition which the Romans had undertaken against the island of Corsica, the masts of their ships were broken, being entangled in the trees that grew on the borders of the island. One would think that the loss sustained on that occasion and the expedition itself, which was the first that was made by the Romans into that island, deserved to be mentioned by the Roman historians. Yet, to say nothing of others, it is certain that Livy takes no notice of the affair, for we know that if it had been recorded by him, it would have been found in his first Decade, a part of his work which we have entire. Various critics to whom it has appeared surprising that Livy should be altogether silent on so notable a matter, have inquired what reason he could have had for omitting it.

1. One would think.—L. You would think (present). 2. To say nothing of others, see XXXI. 6, and XCI. 1. 3. Takes no notice.—L. Makes no mention.

CI.

When Basil of Muscovy was ready to engage in battle with Constantius, the Polish general, he learned that new troops were coming to his adversary's assistance; and it was pointed out to him how advantageous it would be if no part of them were permitted to join the army. The Muscovite, however, would not do anything that betokened fear, but proudly said, "We, who know our own strength, and are a match for the bravest, ought to be glad that there are other fools coming to perish with the rest. Is it not manifest that the more that take the field against us, the more glorious will our victory be?" This boasting was vain. The Muscovites, despising an enemy whom they thought they could easily withstand, fought as if they had been fast asleep; and, being conquered by the perseverance of the Poles, they at length betook themselves to flight, leaving their camp to be pillaged by the enemy.

CII.

The siege of Saint Jean d'Angeli was commenced by the Duke of Anjou on the thirteenth of October 1569. The inhabitants, whom no threats could have moved, after defending themselves gallantly for two months, were prevailed on to surrender, a promise having been made that they should meet with no injury. The king had told them that, if they opened their gates by a certain day, and promised not to bear arms for the next four months, they would be permitted to depart unhurt with all their goods, and might one day perhaps have the city restored to them. As this siege was remarkable for the bravery of the defenders, so also was remarkable the perfidy that ensued. No sooner were the gates opened than the wretched inhabitants were spoiled of everything they were carrying with them; and a new army that came from a town four miles off slew many of them and cast others into the river. Whether the king ordered this to be done, or whether the infamy ought to fall exclusively on the soldiers, is not altogether certain.

CIII.

Among the Egyptians there were two feasts in the year, at which swine were the only victims, a practice which prevented them from becoming too numerous. People at that time had permission to eat the flesh of these animals, provided they did not touch it after the full moon, when the sacrifice was performed without the temples, and not by the hands of the ordinary priests. Herodotus should be pardoned for saying that the Egyptians used swine for ploughing and harrowing the ground. This error will appear the less surprising, if one reflect that swine were let into the fields after the inundation of the Nile, to devour the roots of aquatic plants and all that the sacred Ibis could not destroy in the short time that intervened between the retreat of the river and the commencement of labour.

CIV.

After the Macedonian war, there came ambassadors to Rome from Syria, Egypt, Rhodes, Numidia, Pergamus, and Bithynia, some to excuse themselves to the Romans, others to court their friendship, and others to congratulate them. The

answer made to the Syrians was, that their king, in executing the orders of the Roman Senate, had done what was pleasing to the republic and advantageous to himself. To the Egyptians assurance was given that Rome continued their friend, and would protect them against all assaults. The Rhodians were very roughly treated, and, had it not been for Cato, they would have been considered as enemies. The Numidians, the Pergamenians, and the Bithynians were thanked for the services they had rendered to the state, and were dismissed with valuable presents. Eumenes, the brother of the Syrian king, had also resolved to undertake a journey into Italy, in order to reinstate himself in the good graces of the Romans; but the senate, not knowing how to receive him, passed a decree forbidding kings to come to Rome, unless when sent for.

CV.

Lucullus, with a small army of 12,000 foot and 3000 horse, marched with all expedition against Tigranes, who waited his arrival with upwards of 250,000 men. Each of the generals had with equal confidence promised himself the victory; for while Lucullus depended on the valour of his troops, Tigranes thought that his numbers were irresistible. Tigranes was so accustomed to flattery, that, being informed that the enemy had penetrated into the heart of the country, he ordered the person who told him this to be beheaded. He did not begin to stir till word was brought him that the Romans, having fallen in with Mithrobarzanes and routed him, were preparing to lay siege to Tigranocerta. Roused by this intelligence, he marched his forces; and in a few days he came up with the Romans, who were encamped in a large plain, and seemed to him contemptible, in comparison with his own army. On this occasion he is reported to have said that the persons whom he saw, if they were ambassadors, were too many; but if soldiers, too few. He was, however, routed, and he himself was the first to flee.

CVI.

Athenæus relates that Cotys, the most voluptuous prince that ever reigned in Thrace, did not begin to be unhappy till he offended Minerva. Pretending that a marriage was to be celebrated between himself and this goddess, he caused a most

splendid feast to be prepared, to which all his friends were invited; and when the day arrived nothing was wanting but the bride. Having waited a while, he sent one of his guards to see if she was in any part of the house; and when the messenger brought word that she was nowhere to be found, the king got so angry with him that he killed him with his own hand. A second messenger was sent, who, bringing the same answer, was in like manner put to death. The third that went was cut off for saying that Minerva was in the palace.

CVII.

Pompey, having been defeated by Cæsar, fled to Larissa; but not thinking it safe to continue there, he set out before break of day, and arrived in the evening at Tempe in Thessaly, accompanied by no more than three friends, who had resolved to share his fortune. He spent the night in a fisherman's hut, and is said to have been very uneasy, not so much from the inconveniences of the place, as from his own reflections. "Have I not," said he, "lost in one hour's time all the glory I gained in thirty years? I, who conquered in Africa, Spain, and the East, and was honoured with more triumphs than were ever granted to any other general, am now become the sport of fortune and the lowest of mankind." So strange, indeed, were the occurrences that had taken place, that he could scarcely persuade himself that they were real, or believe that he was not dreaming.

CVIII.

On the 7th of January, in the year of Rome 725, Octavius, having first communicated his design to some senators on whose friendship he most relied, entered the senate-house and declared that he wished to lay aside the supreme power. On this occasion he delivered a speech, certainly not such a one as occurs in Dion Cassius, who, heedless of his known character, makes him talk at once arrogantly and foolishly. Those who were in the secret applauded Octavius; the rest were greatly embarrassed. Of those who believed him to be sincere, some rejoiced, as thinking that they were going to be freed from the yoke of servitude; others, whose fortune depended on him, or who, tired of civil dissensions, wished for public tranquillity, were grieved that they were to lose him. Notwithstanding

this diversity of opinions, all agreed in urging him to desist from his resolution ; and many arguments were not required to persuade him to yield.

CIX.

In the year of the world 3947, Cyrus, having settled affairs at Babylon, and conquered all his enemies, undertook a journey into Persia, where his father and mother lived, who were now advanced in age, and whom he had not seen for many years. We need not here mention how he was received, or how glad the parents were when he had told them that in nothing he had ever undertaken had he been obliged to yield ; that he had done neither to enemy nor any other person anything that could be called cruel or unjust, and that all his actions seemed to please the whole people. Having stayed in Persia all the time he could, he at length took his departure ; and, while returning through Media, he fell in with Cyaxares, who was so delighted with him that he gave him his only daughter in marriage, and appointed him his heir.

CX.

The Tarquins, on being banished Rome, prevailed upon several of the neighbouring nations to assist them in their attempt to reinstate themselves on the throne. Among other princes who were induced to join them and make war upon the Romans was Porsena, king of one of the states of Tuscany, with whom they had lived since they had been sent into exile. In this war the bravery of Horatius Cocles, a Roman nobleman, was very remarkable. He maintained the fight against the whole of the forces that had put the rest of the Romans to flight, till at length the bridge on which he stood was cut down ; upon which he jumped into the Tiber, which lay between him and the city ; and the story goes that, though loaded with his own arms and assailed by the enemy's darts, he swam across and reached his friends in safety. The accounts which the ancient historians give of Cocles appear more wonderful than true.

CXI.

The Etrurians having raised vast armies, and having joined their forces to those of the Samnites, the Romans saw that a

difficult and dangerous war threatened them, and therefore resolved to confer the consulship on Fabius, a veteran commander. It was with the utmost reluctance that Fabius accepted of the office. He said that he was much too old to have the command of armies; that he had no longer that vigour which was requisite for the conducting of a war; and that there was no want of persons at Rome worthy of being intrusted with the business. This modest refusal increased the people's desire of having him elected. He then said that there was a law that stood in the way of his being raised to this honour; but the tribunes declared that they would be impeded by no law; and Fabius at length consented to undertake the work.

CXII.

Sardanapalus, the last of the Assyrian kings, is said to have been so effeminate that he not only neglected all public affairs, but even hated all manly exercises, and, assuming a female dress, sat continually among women, imitated their voice, and spun wool along with them. Some of his generals, who wished to converse with him on some important business, but were denied all access to him, being informed how he spent his time, were indignant that so many brave men should be in subjection to a person who seemed to be sorry that he was not born a woman, and formed a conspiracy with Belosus or Belochus, governor of Babylon, to dethrone him. Sardanapalus, hearing of their intention, offered two hundred talents of gold to the person who should kill them, and double that sum if they were delivered alive into his hands. No one was found base enough to be allured by these rewards; and Sardanapalus, being defeated in battle, shut himself up in his palace, where, erecting a funeral pile, he burned himself and all his effects, about the year of the world 3200.

CXIII.

Catherine de Medici died of a disease which is commonly believed to have been brought on by grief. She was a proud and cruel woman, and of an ambition that nothing but the highest honours could satisfy. For upwards of thirty years, by exciting at one time new commotions, and at another allaying such as had already broken out, she had made herself so

troublesome that, among the nobles, whose contentions she seems always to have used so as to increase her own power, many, who above all others were expected by her daughter to mourn, could not be persuaded to conceal their joy, nor prevented from meeting to congratulate one another. It was not only her own authority that she wished to be great, but also that of her sons, of whom there were three; and an astrologer declaring that each one of them would be a king, she foolishly persuaded herself that she should see them all reigning, one in one land and another in another, and with all possible assiduity sought kingdoms for them.

CXIV.

The Spanish war against the sons of Pompey arose from the intolerable cruelty of one of Cæsar's lieutenants, which provoked the people to revolt. Cneius, the eldest son of Pompey, availed himself of this disturbance to renew the war against Cæsar, and by Cato's advice, he put himself at the head of those who had rebelled. Being joined by his brother Sextus, who came with a large fleet, and by the remains of an army that had been dispersed in Africa, he had now the command of so numerous a force that he thought it hardly possible for Cæsar to prevail. Historians do not mention what number of men Cæsar ordered to march against so formidable an enemy; all we know is, that he thought the danger was of such a nature as to render his own presence necessary. Had the management of the war been intrusted to others, it is highly probable that the Pompeys would have been victorious; for Cæsar himself was so hard pressed that he began to despair, and intended to lay violent hands on himself.

CXV.

As Henry the Fourth was setting out to reduce a revolted province, the clergy, who had assembled in great numbers at Paris, and had long sat there deliberating on a variety of subjects, came to him in a body, begging an immediate audience. Being introduced into his presence, they said that they and the rest of their order were labouring under great inconveniences, and that many abuses, which it was for him, not for them, to correct, had crept into the Church. His Majesty, by no means

displeased with their speech, made a long reply, of which these are the principal parts: "Whether the evils of which you complain were brought on by your own negligence, which is well known to have been very great, or whether they proceed from the incurable wickedness of those who envy you and the whole race of priests, I have not time at present to inquire; but, whether the fault lies with yourselves or others, there can be no doubt that a remedy ought to be speedily applied. As for myself, I will do everything in my power to promote what is good; and I earnestly exhort you to teach as well by example as by precept."

CXVI.

Thomas Arundel, having proved of great service to the Hungarians in a war which they were carrying on with the Turks in 1595, was amply rewarded by the king, and created an earl of the Hungarian empire. When he returned to England, a question arose whether a title of this sort, conferred by a foreign prince, was to be admitted at home. Arundel and his friends contended that a public honour, by whomsoever bestowed, ought to stand good everywhere; but the ancient nobles, thinking that this was derogating to their dignity, maintained that no person could receive such an honour but from his own sovereign: that this was the case in other countries; and that Atticus, for example, had refused being enrolled a citizen of Athens, lest he should lose his privileges as a citizen of Rome. Elizabeth, who was queen at the time, was at length consulted, and said that she would allow her sheep to bear no one's mark but her own.

CXVII.

The three sons of Constantine the Great carried on war with one another for twelve years, till at last, two of them being slain, Constantius was left master of the whole Roman world. Sunk, however, in luxury, he was unable alone to sustain the weight of government; and he took to his assistance Constantius Gallus, who was almost the only one of his relations remaining, for he had made a general slaughter of those who he thought would prove troublesome to him. Gallus was at this time in prison; but Constantius having released him and

created him Cæsar, sent him into the East on an expedition against the Parthians. Gallus, however, was not such a person as Constantius had supposed him to be; for those historians who may most easily be believed relate that, instigated by his wife Constantina, he performed many acts of cruelty, and endeavoured to alienate people's minds from Constantius. He was accordingly recalled and put to death.

CXVIII.

There are writers who assert that the Amazons assembled at the river Thermodon to make war upon the Greeks. Theseus of Athens had carried off their queen Antiope; and various other injuries had they received from the Grecian princes, particularly at the time they were conquered by Hercules. Incited by the promises of the Scythians, who had aided them before, and whose assistance was now to be greater, they sailed into Thrace, and passing thence into the Attic country, they pitched their camp in that place which was afterwards called the Amazonian field. Theseus, accompanied by Antiope, joined battle with them, and after a keen and bloody contest he proved victorious. It might have been expected that Antiope would again join the Amazons; but she fought violently for her husband, saying that she had been so kindly used by him that she could not desert him.

CXIX.

On the death of Maximilian, in 1519, Frederick, Elector of Saxony, was offered the vacant government by the other electors, who desired so greatly that he should be ruler, that after writing to him, they went to his house and pressed him to undertake the office. Frederick, however, had the magnanimity to refuse the honour, and being asked to name the person whom he thought the most deserving of it, he replied that no one appeared to him so fit to bear so great a burden as Charles, Archduke of Austria, Maximilian's grandson. Charles was accordingly elected; and, to express his gratitude, he requested of Frederick either to accept of a large sum of money himself, or at least allow it to be given to his servants. To this Frederick said that, as for himself, he scorned the money; that the servants might take it if they pleased, but, if they did so, they must immediately remove from his house.

CXX.

I know not if any prince can be mentioned that flourished in modern times of whom more different opinions are entertained than Henry II., king of France. Some will have it that he is entitled to greater praise than he has ever yet received; that he deserves to be ranked among the greatest benefactors of their country; and that scarcely any other reign was more glorious than his. "Shall not he," say they, "be accounted great who increased the power of France to such a degree that those very states that had long been the most troublesome were not only obliged to yield, but were the first to court their friendship? Can it be forgotten how bold and fortunate he was, and that in all things he studied his own advantage less than the interests of the people?" They add, that nothing could be more useful to the whole kingdom than the peace to which he assented, for thus the state enjoyed for a while the repose which it needed; that he consulted the public tranquillity by effecting an intermarriage between his own family and that of his adversary; and that his death was universally lamented.

CXXI.

Aratus of Sicyon, when his father was slain by the tyrant Abantidas, was only seven years of age. Having escaped amidst the confusion, he entered a neighbouring house without knowing to whom it belonged. The house was that of the tyrant's sister, who was so touched with compassion that she concealed the boy during that night, and next day caused him to be secretly conveyed away to Argos, where he was educated with the utmost care. Scarcely had he reached his twentieth year when he formed the design of freeing his country; and so prudent was he that he got possession of the city before the tyrant, then on the throne, knew that he was arrived. Thus Sicyon was delivered from slavery, and that without a single individual being slain; for Aratus had ordered the citizens to abstain from slaughter, saying that they who had laboured so long under tyranny themselves, and were now free, ought not to imitate the actions of those who, by their cruelty, had become odious and insupportable.

CXXII.

The dissensions about Romulus's successor kept the Romans long in suspense; not that the ambition of any private person raised commotions, but because a contest arose between the two principal nations of which the Roman Curiae then consisted. Alba had furnished Romulus with the first inhabitants of the city, and the Sabines, under Tatius, their king, had increased the number. It was then between those who had come with Romulus and those who had been brought by Tatius that the dispute raged. The former contended that they, as being the founders of the city, ought to choose a king from among their own people; the latter maintained that they had been already sufficiently indulgent in allowing Romulus to reign alone after the death of Tatius, and that, according to the old agreement, the next prince must be a Sabine.

CXXIII.

The Saracens having made an attack on Calabria, Malacenus, a patrician, was sent to repel them, and was joined by Paschalius, who had the command of a numerous army. These generals, on their arrival in Calabria, acted as if they had been in an enemy's country, injuring the inhabitants and plundering them of their goods. So great, indeed, was their cruelty, that an ancient historian, who may be easily believed, says that few enemies would have been so barbarous. Abulchares, the Saracen general, on the day before he joined battle, having assembled his men, addressed them thus: "You see with your own eyes how those whom we came to subdue are used by those who ought to have assisted them. Let our courage be such as hitherto I have always found it, and I think it will not be very difficult to conquer both."

CXXIV.

Minerva who, during the whole of the Trojan war, is said to have been friendly to the Greeks, and to have always exhorted them not to give up the enterprise till either Helen was restored to her own prince, or the enemy's city was destroyed, having descended from the lofty sky, and seeing Diomedes, whom she favoured more than any other of the whole nation, standing idle, and complaining that he was wounded by

Pandarus, and could not get the assistance that he stood in need of, touched the sorrowful hero with her huge spear, but so as not to hurt him, and used the following or similar words : " You, whom I am daily advising to fight, whom I supply with more than human strength, and who yet are so easily frightened, deserve not to be called the son of Tydeus."

CXXV.

Arcesilaus, who was cut off by his brother Learchus, was succeeded on the throne of Cyrene, not by the murderer, for Eryxo, the angry wife of Arcesilaus, had caused him immediately to be despatched, but by Battus, who was the second king there who bore that remarkable name. This Battus, to whom of right the crown belonged, happening to be deformed and lame, the Cyrenians, all of whom loved his father, hesitated if they should obey him; and one of them said openly to him as he was passing : " You, Battus, who cannot walk like other people, are not the man to govern us, who expect that you should teach us to run. Though you and your mother think that you ought to reign, as being the son of Arcesilaus, we should prefer another; for though you wished to lead us to battle, you could not."

CXXVI.

Last week we spoke of the Cyreneans, whose king, Battus, the third of that name, you were then told, was lame and unable to command an army. Being threatened at once with several wars, they sought a while for a general; and having found no one that they could intrust with the charge of their forces, they at length resolved to send to the oracle of Apollo, and complain to him of the calamity under which they laboured. Their ambassadors, having arrived at Delphi and delivered their commission, received the following answer from Pythia : " Men of Cyrene, I, who before you came had heard how wretched your condition is, have been ordered to acquaint you that the assistance of the Arcadians will be useful to you, who enjoy the friendship of no other nation. Apollo and I do not recommend your resisting the king you have at present, an action which would be both unjust and difficult; but let an associate be procured to do what Battus cannot."

CXXVII.

Dionysius had concluded a peace with the Carthaginians, with no other view but to establish his newly-acquired power at Syracuse, and make the necessary preparations for carrying on the war more vigorously. These things being accomplished, he called the Syracusans together, and represented to them how powerful the Carthaginians had become, and how dangerous they would be if they should once make themselves masters of any part of Sicily, which, he said, they certainly wished, and would perhaps have already perfected, had not a pestilence which was raging in Africa put an end in the meantime to their enterprises. He then at great length exhorted them to seize the opportunity which had presented itself of crushing their authority. Dionysius, on account of his cruelty, was hated by the Syracusans; but the implacable enmity which they bore to the Carthaginians made them receive his harangue with applause. He, therefore, without so much as a declaration of war, plundered the Carthaginian merchants, who were then residing in great numbers at Syracuse, of all their effects; and declared that, if the Carthaginians made any further interferences, all of that nation who were then in Sicily would be treated as enemies.

CXXVIII.

After the death of Constantine the Great, there was a sort of interregnum at Rome; and all public business was conducted under the name of the deceased emperor for three entire months, until his sons, who were all by Fausta his second wife, agreed among themselves as to the division of the empire. The conduct of these young men, whose names were Constantine, Constantius, and Constans, was by no means such as one might have reasonably expected from their education and the example set them at home; on the contrary, their dispositions were so depraved as to prove a constant source of grief to their excellent father during his lifetime. They were all cruel and ambitious; and though they professed to be Christians, yet so far were they from loving and assisting one another, that each one, dissatisfied with the part of the empire which had fallen to his lot, watched for an opportunity to defraud his brother.

CXXIX.

Having shown what Henry's defenders say his good qualities were, it now remains that I should tell what has been said on the other side. Those, therefore, who think that too much praise has been given him, maintain that whatever glory is due to him for his first exploits is tarnished by the base perfidy to which he afterwards had recourse; that in the expedition on which he went the wealth of the kingdom was idly lavished, and defeats sustained too foul for his friends to name. They acknowledge, indeed, that the peace which had been made was necessary, but at the same time they contend that it was far from honourable; for that the troops were needed at home, and their numbers were so reduced as that others had to be raised to assist them. They will not allow that the marriage into which he forced his daughter was either necessary, profitable, or becoming; and they have no hesitation in saying that he died, not like a king, but a common soldier.

CXXX.

Pompey was sent into hither Spain in the quality of pro-consul; and, having received from Italy an unexpected reinforcement to his troops, he resolved to continue the siege of Numantia during the winter. He was, however, disappointed in the hopes he had formed of making himself master of the place; for he not only suffered a great loss of men by cold and distempers, but, what was more surprising, the Numantines had the advantage, and beat him in every engagement. So many misfortunes compelled him at length to raise the siege; and, fearing he would be blamed when he returned to Rome, he thought it most advisable to strike up a sort of peace with the enemy on such terms as he could; and matters were so managed that the Numantines appeared to be the first to desire the termination of the war. It was privately agreed upon that they should surrender at discretion, this being necessary to save the pro-consul's honour; but he had given them an assurance that he would demand nothing more than their delivering up the Roman prisoners and deserters, their sending him a few hostages, and paying thirty talents.

CXXXI.

Julian, the Roman emperor, who has been called the Apostate, from his abandoning the Christian religion, was succeeded by Jovian, a man of quite a different disposition, who would not accept of the honour when offered him by the soldiers, till he was assured that they were dissatisfied with the actions of the former emperor, and were in reality Christians. No sooner had he been elected than he was obliged to take the field against the Persians; and it is said that, had he been able to pass the Tigris one night when they were lying asleep on the opposite bank, he would have cut them all off; but that his soldiers, being unacquainted with swimming, and worn out also by a long march, were not able to accomplish this. Next day, contrary to his expectation, the Persians sent ambassadors to say that they would willingly make peace with him on reasonable terms; and Jovian, to show them that the war was not agreeable to him, proposed terms more reasonable than had been asked of him.

CXXXII.

* There was a fable which the most ancient of the Greeks seem to have believed, to the following effect: That Hercules, on his arrival in Egypt, was seized by the people, and being bound and crowned with garlands, was led away to be sacrificed at the altar of Jupiter; that for a while he restrained himself, merely asking to be released, and not using his great strength; but at length perceiving that those in whose hands he was, if let alone, would not desist till they accomplished what they had threatened to do, was obliged to save himself by killing all who were present. Herodotus censures his countrymen for having been so credulous as to receive this fable, and says that whoever invented it was ignorant of the practice of the Egyptians, who never were permitted to sacrifice any animals but swine, bulls, male calves, and geese. The historian we have mentioned expresses also a doubt whether Hercules, being alone, could have killed many thousand persons; though in thus speaking of this and other matters he seems afraid of displeasing both gods and heroes.

CXXXIII.

Alaric having advanced from Epire into Bavaria, sent to Stilicho to demand that money should immediately be given him to pay his army, otherwise he would pierce into Italy, and lay all waste before him. Most of the senators seemed to think that this was a most unjust demand, and that war should be declared against the man who had thus insulted the Roman majesty. On the other hand, Stilicho and those of his party vehemently opposed this measure, contending that Alaric asked nothing but what was reasonable. Those who were for war desired to know how Stilicho was so fond of a peace which could not be purchased without the greatest dishonour to the Romans, whom it rather became to chastise the insolence of the barbarian. To this Stilicho answered that Alaric had, by order of Honorius, continued long in Epire, expecting to be employed against Arcadius, and that all the money he had thus spent ought to be paid him back. This speech satisfied the senate, and it was resolved that four thousand pounds of gold should be given to Alaric.

CXXXIV.

Spurina was descended of a noble and illustrious family, and is ranked by ancient authors among the best of lyric poets. He flourished in the times of the Vespasians, who favoured his studies; and there were few men, whether noble or learned, who were more respected, or whose friendship was more eagerly courted. He was appointed general against Breverus, and though the forces which he commanded were small in comparison to those of the enemy, he obtained a victory, with which the Romans were so well pleased that, in commemoration of it, they erected a triumphal statue to him. Pliny says that his verses were sweet and elegant, and from other circumstances which he mentions, there are some in modern times who have conjectured that he was inferior to Horace alone. Not so much as one word out of all his writings has been preserved to us.

CXXXV.

From the time that Michael Palæologus drove the Latins out of Constantinople, the Greek empire, which had been

exposed to the depredations both of Christians and Turks, and in addition to this, had been distracted by intestine commotions, preserved only a sort of name. A blind superstition, which did not check even the greatest crimes, directed all public measures. Andronicus, the son of Palæologus, suffered himself to be persuaded that he and his people were the especial favourites of heaven, and that therefore a fleet was unnecessary. For this reason, that defence was wholly neglected; and the consequence was, that the country was first ravaged by pirates, and then overrun by the Turks.

CXXXVI.

Zoroaster, king of the Bactrians, having fallen in love with Astarte, and being deserted by her, is said to have been heard one day speaking thus with himself: "Did my parents tell me the truth, or did they, flattering me, devise a falsehood, when they said that I laughed soon after I was born, and that the sweetness which settled in my countenance was such as never was seen on the face of any other infant? I, who showed such extraordinary symptoms, might surely have expected to enjoy a perpetual serenity of mind; but, having found that Astarte, who was dearer to me than life itself, returns not love for love, I am bereaved of all consolation; and the longer I live, the greater is my wretchedness. I should not have complained of the difficulties I had to undergo in traversing foreign lands, had I but had the good fortune to discover the place my Astarte is gone to; and now, arrived at home, I could part with my crown for a smile from her without whom I cannot be happy."

CXXXVII.

Diocletian was born at Salonæ in Dalmatia, of mean parents, and served at first in the army as a common soldier. In a short time, however, he so distinguished himself by his bravery, that on the death of Numerianus, in the year of Christ 284, the soldiers, who at that period arrogated everything to themselves, passing by others of noble birth, elected him emperor. He had not been long in possession of this honour, when he was informed that the Egyptians, having put to death their governors, wished to shake off the Roman yoke and assert their ancient

independences. He instantly made for Alexandria, and, having taken the city, ordered his soldiers not to sheath their swords till the blood of the slain reached their horses' knees. It so happened that, his own horse stumbling, its knees were stained with the blood of a dead body, on seeing which, he commanded his men to give over the slaughter.

CXXXVIII.

In what has been called the Social war, Marius was slow and cautious, not to say indolent and timid. Having repulsed the enemy, and driven them into adjoining vineyards, he did not follow them, but contented himself with saying that they were not fleeing so as to escape; for they would soon fall in with Sylla, who knew how to deal with them. He kept for the most part in his camp, which was advantageously situated on a lofty hill, and scarcely ever could he be enticed out of it, though the enemy was daily insulting him. Plutarch relates that Pompædus Silo, the enemy's commander-in-chief, going to the entrenchments, exclaimed: "If, Marius, you are a great general, why don't you come down into the plain to fight me?" Marius was not to be diverted from his purpose; and all that he answered was, "If you, Pompædus, who speak thus, are the man you pretend to be, why can't you force me to an engagement?"

CXXXIX.

Marius, to whom had been confided the management of the Marsic war, long conducted operations as if he had lost that love of glory for which he had at one time been distinguished, or as if he had been afraid of being ensnared by the enemy. At length, either overcome by shame, or thinking that a more favourable opportunity for acting than had ever before offered had now been afforded him, he left his camp, which, you have already been told, was situated on a hill, and leading his forces into the plain, bade them show the enemy, who desired so eagerly to engage, that the Romans had not yet forgotten how to fight and conquer. The soldiers, however, disappointed his expectations, for a writer, who may perfectly be believed, assures us that, being repulsed on the first onset, they basely fled, throwing away their arms. The enemy, however, had not

the presence of mind to pursue them, but returned instantly into their camp; and Marius is said to have addressed the following words to his men: "I scarcely know whether your cowardice or that of the enemy is the greater; you could not look on their faces, nor they on your backs. You must be brave indeed, who, fleeing, terrified the enemy." Marius soon afterwards abdicated his office, and the Marsi boasted that the bravest general that Rome possessed had given way before their courage.

CXL.

The merit of Furius Camillus, particularly after he freed the city of Rome from the Gauls, appeared to the whole people to be so great that he received the highest honours, and was called a second Romulus. Manlius Capitolinus could not bear that this praise should be conferred on a man whose actions, he thought, were not so illustrious as his own, and he is said to have spoken thus: "I, who saved the Capitol, and enjoy a name which shows how grateful the Romans ought to be, cannot but think that I am worthy of being a sharer in the rewards which the Romans are lavishing." Moved, therefore, by envy, he endeavoured to cast suspicion upon Camillus, and said that the money which the people had contributed to ransom the state from the Gauls, but which had not been given them, had been seized by certain citizens whom he could name; and if it could be recovered, there would be no necessity for laying so many taxes on the common people. Scarcely had he uttered these words when there arose such a tumult that, to allay it, a dictator was required.

CXLI.

How averse to rhetoric the ancient Lacedæmonians were, might be shown by many examples. Not to be tedious, let the following suffice: During the Peloponnesian war, a Spartan was sent to Tissaphernes, the Persian satrap, to endeavour to prevail on him to prefer the alliance of the Lacedæmonians to that of the Athenians. He expressed himself in the fewest possible words: and on hearing the eloquence of the Athenian ambassadors, he drew two lines, the one straight and the other crooked, but both terminating in the same point, and said to the satrap, "Choose." Two centuries before this, the inhabi-

tants of one of the islands in the *Ægean* Sea, suffering by famine, had recourse for succour to the Lacedæmonians, who thus replied to their ambassador: "The latter part of your harangue is not intelligible, and the former part we have now forgotten." A second ambassador was therefore to be sent, who showed the Lacedæmonians an empty corn sack, on which they immediately resolved to supply the island with provisions; but the ambassador having said that it was necessary that the sack should be filled, they recommended him not to use unserviceable words another time.

CXLIJ.

Hercules, in passing through Italy, on his return from Spain, was hospitably received by Evander, who, on discovering that he was the son of Jupiter, and that his exploits corresponded with the greatness of his birth, resolved to be the first to pay him divine honours; and, erecting an altar to him, sacrificed a bull in his presence, saying that he remembered being told by his mother that this would one day require to be done. Hercules replied that Carmenta, all whose sayings were found to be true, predicted this oftener than once, and that he willingly accepted the omen. He added that, having come from slaying a king who fed his numerous flocks on human flesh, he congratulated himself on meeting with a man so kind and generous,

CXLIJ.

Maurice, a crafty and ambitious prince, regardless of religion and the ties of blood, had seized the possessions of his cousin, the Elector of Saxony, under pretence of preventing their falling into the hands of a stranger. When this was known, the confederate princes of Germany, among whom the Elector then was, permitted him to march his troops against the traitor, and scarcely was he gone, when the rest of the princes separated. They then felt their weakness, and were seized with the greatest consternation. This was too favourable an opportunity for Charles, Archduke of Austria, to let slip. He took the field in the middle of winter, and made himself master of several cities, the inhabitants of which he condemned to pay severe fines and beg for mercy on their knees.

CXLIV.

The city of Nineveh had long been noted for its greatness, its wealth, and its luxury. At what time it was built is not known with certainty; but there can be no doubt but it was very ancient. At the time the prophet Jonah was sent to it, in the year of the world 3143, 861 years before Christ, there were in it upwards of 120,000 infants, which we may suppose was about one-tenth of the whole inhabitants. Jonah was commissioned to declare to the Ninevites that, if they did not repent, they would be destroyed within forty days; and this intelligence so deeply affected the king and the whole people that they proclaimed a fast, and prayed to God that the calamity might be averted. Their prayers were heard, and the city was spared for a while, until the wickedness of the whole nation again became enormous.

CXLV.

Richard the Third, in the commencement of his reign, caused the Bishop of Ely, who he heard was unfriendly to him, to be seized and thrown into prison. The Duke of Buckingham, who was intrusted with the custody of the old man, sent him to the impregnable castle of Brecknock in South Wales, but was so far from treating him harshly that he indulged him as far as possible, and often went to talk with him on the state of public affairs, as if he had been an old friend. This discourse the bishop was far from courting; but the more warily he behaved, the more desirous did Buckingham appear to be to hear what opinion he entertained on various subjects, and he assured him that no one should ever know any part of what was thus said in secret.

CXLVI.

The tribune Bibulus endeavoured to persuade the people that Marcellus was an unfit person to have the command of the Roman armies. He asserted that the patrician generals had injured the public cause by their dilatory conduct, and that Hannibal could not have remained in Italy for ten years, if others more skilful and active had been sent against him. "Romans," said he, "you who made Marcellus commander of your forces, perhaps now see to what an unworthy person they

have been intrusted ; and I warn you not to continue him in an office which it is evident he cannot discharge aright." Those who favoured Marcellus said, "Judge of him as Hannibal himself does. There is no one of our generals whom the Carthaginian fears so much ; there is no one else whom he does not wish to bring to an engagement."

CXLVII.

On the 24th of September 1207, Garisenda, having been driven out of Bologna by Bulgari, fled into France ; and in a short time, whether by fraud, by merchandise, or the king's liberality, he became so rich, that he not only lived there in the most magnificent manner, but also sent to his wife at home a vast sum of money to build a large and strong tower. His wife, whose name some historians confound with that of the husband, wrote to him saying that she had complied with his orders and had used the money she had been intrusted with in such a manner as that, when permitted to return, he would be safe from all danger. On the death of Bulgari, Garisenda, being recalled, expected to return to a citadel ; but having arrived and seen no new building, he began to doubt with himself whether his wife had lied or whether the tower had been demolished by his enemies. At length, the wife, taking him by the hand, conducted him into a court behind the house, where were assembled upwards of 3000 sturdy citizens, who congratulated him on his return and prayed for his prosperity. "This," said the matron, "is the best tower you can have. These brave fellows I have gained over to you with your money, and it is for you to use their services. Had I been a man, I should, with their assistance, have long ago avenged the injury done you ; now avenge it yourself." Garisenda followed her advice, and in his turn expelled his enemies.

CXLVIII.

The inhabitants of Antioch, being burdened with taxes which they conceived to be immoderately great, broke out into a sudden sedition, and not finding the governor on whom to wreak their indignation, turned their rage against the statues of the Emperor Theodosius and his wife Flaccilla, which they threw down and broke to pieces. As soon as the tumult sub-

sided, and they began to think of what they had done, their fury, which for the time had been ungovernable, was succeeded by sorrow and the fear of punishment. Flavianus, Bishop of Antioch, while he condemned the action of his countrymen, determined to go to the emperor, and endeavour, if possible, to appease him. He accordingly set out for Constantinople in the depth of winter, leaving at home an only sister, who was ill of a dangerous disease. When the venerable old man arrived at the emperor's, he burst into tears, and said that the punishment which the citizens had inflicted on themselves was the greatest that could have befallen them, inasmuch as they had shown themselves ungrateful to the best of emperors; and that the reason of his coming was not to excuse them, for this no one would attempt, but to beg that he would imitate the example of Him who ruleth over all, and who, though daily offended, delighteth to show mercy.

CXLIX.

Perseus, according to the fables, was sent by Minerva to cut off Medusa, who was the only one of the Gorgons that was mortal. The Gorgons were the daughters of Phorcys and the nymph Cetho. This Medusa had inflicted many calamities on the nations of Iberia; and her hair having been changed by the same Minerva into snakes, turned all those who looked upon her into stones. To destroy this monster, Perseus received wings from Mercury, a helmet from Pluto, and a shield from Minerva. Thus furnished, he went to the Grææ, Medusa's half-sisters, who had but one eye among them, which they used by turns. This they were foolish enough to lend him; and having got it, he would not give it back till they had informed him where Medusa lived. Perseus went with all speed to the place, and having found Medusa asleep, cut off her head at a blow. The head was given to Minerva, who inserted it in her ægis.

CL.

By what is called the treaty of Madrid, Francis, king of France, who was in prison in Spain, was restored to liberty on terms which, hard as they were, it is not very likely he would have obtained but for the intercession of the king of England.

Immediately on his being dismissed, he mounted the swiftest horse that was to be got, and rode with a haste little becoming the gravity of so great a prince, exclaiming, as if he had been insane, "I am a king." What he meant by these words is not altogether agreed, some historians thinking that he intended nothing else but to intimate that he had now recovered the dignity belonging to a king; but others maintaining that, being now free, he did not consider himself bound by conditions to which he submitted unwillingly. Those who judge from the event, and believe that this was a declaration of what he would do, will doubtless be of the latter opinion; for it is certain that Francis, so far from complying with the conditions, violated them in the most shameful manner.

CLI.

In different parts of Egypt various ceremonies prevailed, and, in particular, various animals were consecrated to the gods; yet this diversity does not seem to have disturbed the public tranquillity as long as the country was ruled by its own princes. But when conquerors introduced new laws, hatred began to appear, and the factions that arose in towns were dreadful. A certain learned writer assures his readers that history affords but one instance of this sort; but he cannot have examined accurately, for several such tumults are recorded, one of which was occasioned by a Roman having killed an Egyptian cat, and thus transgressed against the established customs. Nothing could have displeased the Egyptians more, and they always willingly risked their lives to obtain vengeance.

CLII.

Megara, which was built by Creon, and called after one of his daughters, was inhabited by the worst of the Greeks; and the oracle of Apollo had declared that in no part of the whole world was a more profligate race to be found. This, however, may have been a calumny invented by the Athenians, who, it is certain, carried their hatred to the Megarenses farther than had ever before been known among people speaking the same language. No length of time could diminish this enmity, which was at first excited when the Megarenses thought fit to cast off the Athenian yoke and assert their own independence.

The country they possessed was small ; but so powerful did they at length become, that, when once emancipated, they could never after be reduced to their former bondage. Whosoever at Athens wished to defraud his creditors, or had committed murder or any other crime, fled to Megara ; and it seems probable that the vices of so many fugitives were communicated to their protectors. Megara was the birthplace of Euclid.

CLIII.

Peter of Florence having assembled in his own house the chief men of the state, is said to have addressed them in a long speech, of which the following are the principal parts :—
“Three years ago no one could have persuaded me that the time would ever come that the extraordinary manners of people pretending to be my friends should make me wish success to my opponents. I then thought that I should have to deal with men whose ambition was not insatiable, and who, when kindly treated, knew how to act with gratitude. I now see how grievously I was mistaken, and how ignorant I was of what difference there is between some men and others. You who are possessed of the greatest riches and enjoy the highest honours, do not seem to be contented with these, but you reckon all your advantages as nothing unless you are permitted to injure your fellow-citizens with impunity. I believe, though I am ashamed to say it, that in all the rest of Italy, there are not so many examples of violence and injustice as in this single city. I speak thus, not that I wish to insult you, or that I think you all equally to blame, but because I consider it my duty to warn you to desist.” There is no doubt that, if he had lived longer, he would have checked the insolence of these men ; but the Florentine historians state that, being afflicted with a disease of body, and labouring under distress of mind, he died a few days after this speech was delivered.

CLIV.

The Venetians, while party-spirit was running high among them, chose for their chief magistrate Nicolaus Soderinus, having the highest opinion of his integrity, but not considering that he was a man of a fierce temper ; and, if irritated by his opponents, of whom he had many, might be led to do what

would be hurtful to the state. His brother Thomas, who was of quite a different disposition, having come to congratulate him, said that the office he had undertaken was one of great importance, and no less difficult than honourable; that it was time the dissensions which had so long agitated the state should be put an end to, and their causes, if possible, buried in oblivion; that he had been raised to his present dignity from a conviction on the part of the electors that he would do nothing but consult the public interest; for what other reason could there be for preferring him to a multitude of others? Nicolaus thanked his brother, and promised to follow these counsels, and sacrifice all private resentment to the public good.

CLV.

Charles the Second having joined battle with Cromwell at Worcester, and being defeated, was obliged to disguise himself and wander from one place to another. At length he went on board a vessel half-loaded with coals which the master had not been able to sell; and to this man, whose fidelity he thought might be trusted, he offered a great reward to convey him instantly to France. The seamen, who happened at the time to be three or four miles off, were immediately assembled, and inquiring what had taken place to render so great haste necessary, they were told that certain merchants, just come from the Isle of Wight, had bought the rest of the coals, and wished that the ship should go there as soon as tide and wind permitted. The master's wife was at first equally surprised at her husband's sudden departure, and said, "Why, James, having stayed here so long, did you not forewarn me, who cannot always be ready to remove so speedily?" but having discovered who was on board, she exclaimed, turning to Charles, "I pray that God would grant to all of us a prosperous voyage for your sake alone."

CLVI.

While Cæsar was in Spain, his rival Pompey returned from the East, which he had conquered, and was received in Rome with the highest honours. Pompey's original aim was to acquire supreme authority without appearing to desire it; but he was soon convinced that this was impracticable, and that any power he could hope to gain must be established and

maintained by force of arms. He, therefore, in Cæsar's absence, used every means, whether honourable or not, to secure popularity. Cæsar, on his return from Spain, found Crassus and Pompey struggling hard for the ascendancy, and, to promote his own ambitious views, he proposed that they should terminate their differences, and enter along with him into a contract that might be called the Triumvirate; and thus the whole power both of the senate and the people would be their own. In this most iniquitous and pernicious coalition, which was formed sixty years before Christ, Cæsar, Pompey, and Crassus bound themselves by oath to do nothing but by mutual consent, and to regard as a common enemy whoever opposed any one of their number. Cæsar's sway as triumvir ceased when he was sent into Gaul; but he had already paved the way for the subversion of the liberties of his country.

CLVII.

A Corinthian colony which had been planted in the island of Corcyra, having refused to pay that respect to the parent state which was expected and thought to be due, the Corinthians, not considering what would be the consequence of their rashness, but trusting to their strength, which was then very great, determined to inflict what they conceived a just punishment. These islanders, however, indignant that they should be thus used, and thinking that the Corinthians, who had shown themselves so unreasonable in a small matter, would, if not resisted, make greater demands, took the field against them with all the forces they could raise. Though victorious in the first engagement, which may be easily accounted for, they were not foolish enough to suppose that they could carry on the war alone, but applied to the Athenians for assistance; and, on their joining them, the Peloponnesian war, as it has been called, broke out.

CLVIII.

Tacitus, who was made emperor against his will at a very advanced age, did not enjoy his preferment above a few months; and on his death, which happened at the city of Tarsus, his brother Florianus endeavoured to succeed him. The soldiers, however, who at that time did whatever they pleased, thought it desirable that a more warlike and venerable person should be

sought for ; and, some one naming Probus, they all exclaimed, " Probus Augustus, may the gods preserve thee !" The senators, whether they were content or not, were obliged to elect this man (for the soldiers were too powerful to be resisted) ; and, to say the truth, he seems to have been the fittest person that was then in the Roman army. He ruled somewhat more than six years, with great honour to himself, and no less advantage to the state ; but, such is the inconstancy of popular favour, he was put to death by a part of the army which he had employed in draining marshes, a labour which they thought should not have been imposed upon them.

CLIX.

If any credit is to be given to the accounts we have of the ancient Xanthians, their history must appear surprising ; but it has been so mixed up with fables, a specimen of which we shall produce, that one scarcely knows what is to be regarded as true or credible, and what rejected as altogether false. Being long and sadly harassed by a wild boar which destroyed their cattle and fruits, they sent for Bellerophon, who, having slain the animal, and not receiving the promised reward, prayed to Neptune that their fields should exhale a salt dew, and become barren. The women, having at length prevailed with him to pray again to Neptune for the removal of this evil, had the unusual honour conferred upon them, that the names which children were thenceforward to have should be derived, not from their fathers, but from their mothers.

CLX.

Antiochus and Philip, while making preparations for war against Epiphanes, who had lately succeeded to the throne of Egypt, were told by the Romans that this prince must not be meddled with, as they had undertaken to protect him. Antiochus, after this prohibition, would in all probability have desisted, had he not been instigated by the Ætolians to persevere, and been also promised assistance by Hannibal. The Romans, finding that their injunctions had not been obeyed, sent ambassadors a second time ; but so little was Antiochus moved by this that, becoming still bolder, he declared war on the Romans themselves. What he would have accomplished if

he had attended to nothing else but the war it is impossible to say; but, having gone to Eubœa, he fell in love with a young woman, who completely drew off his mind from the enterprise. The war, which was now left to be carried on by others, was so ill conducted that Antiochus, after losing his armies, was obliged to sue for peace, which was not granted him but on the most rigorous terms.

CLXI.

Before the third Punic war was brought to a conclusion, disturbances broke out in Macedon, which gave occasion to a new war with Greece, and had the effect of entirely changing the state of both these countries. In Macedon, one Andriscus, who pretended to be the son of Philip, took forcible possession of the government; and, assuming the name of Philip, became, by an alliance with the Thracians, very formidable to the Romans, until overcome by Metellus in the year before Christ 148. The Romans wishing to take advantage of this occurrence to dissolve the Achæan league, the Achæan war broke out, which was begun by the same Metellus, and, being by him delivered over to Mummius, terminated in the destruction of Corinth in the same year that Carthage was overthrown. It might have been expected that, when these two cities fell, trade would have suffered severely; but it merely passed to Alexandria and Rhodes.

CLXII.

It was a very ancient custom in war for the conqueror to spoil a vanquished enemy, and, after carrying off his armour, either to gird it on himself, or hang it up in some frequented place. The writings of the Greek and Latin poets afford many examples of this practice; and we find in Scripture that, after Goliath was slain by David and stripped of his armour, his sword, though not proudly displayed, was carefully preserved in the tabernacle by Ahimelech the priest. It deserves to be mentioned that, after these spoils began to be impaired by age, it was unlawful to repair them. This at least was the case among the Romans, who perhaps thought that when these monuments of discord perished, the discord itself should also be forgotten. "Trophies," said a certain person, "are allowed to perish, not that they were not at first useful, or that we think

they ought not to have been reared, but that they have already done enough, and that it may be shown that we can pardon as well as punish."

CLXIII.

In 1783, the town of Greiffenberg, in Silesia, having been burnt down, Frederick the Great supplied the inhabitants so liberally with money, that within a few months the town was completely rebuilt, and the works that used to be done in it were again pursued. Next year, the king happening to be in that part of the country, the inhabitants sent a deputation to thank him in the name of the whole state. The old man burst into tears, and said that he by no means deserved to be thus thanked for having done that which he had been raised to the government to do; for he would rather lay aside his power than see his subjects miserable. On another occasion he said that he would rather enjoy the love of his people than conquer the greatest forces of the enemy. When he felt that he was dying, he ordered his counsellors to come to him, and said that both he and they must now be more diligent than usual. "The time I still have," said he, "I must use fitly. It belongs not to me but to the state."

CLXIV.

In the year of Rome 692, Quintus Cicero, the brother of the orator, having been prætor the year before, was sent in quality of pro-consul into Asia, to govern a large and rich province, bounded on the east by Lycaonia and Phrygia, on the west by the Archipelago, on the south by the Egyptian sea, and on the north by Paphlagonia. Before he went to take possession of it, he pressed Pomponius Atticus, to whose sister he was married, to go along with him as lieutenant; and he took his refusal so much amiss, that Cicero, who possessed great influence with both, had the utmost difficulty to reconcile them. This, however, he at length accomplished, though he had not an assistant in Pomponia, who, he says in a letter to Atticus, though she did not inflict the wound, yet ought to have healed it. It was not usual for a pro-consul to retain his power for a longer period than one year; but at this time the senate was so taken up with other matters, that they omitted to nominate a successor; whence it happened that Quintus was continued

in the office for three years together, though he does not seem to have discharged his duties so as to meet with the approbation either of the senate or of the common people.

CLXV.

The wisdom of Themistocles, the Athenian general, was so superior that, though he was associated with the ablest men, it is to him principally that the victory obtained over Xerxes is to be attributed. In devising his schemes he never required long deliberation; scarcely any occurrence could happen for which he was unprepared; and such was his eloquence that he never failed in convincing others that the cause he recommended was the most eligible. It is deeply to be regretted that such an extraordinary man should have stained his reputation by abandoning the path of virtue. Not to mention other vices, it may be remarked that, when banished from his country on account of his intolerable arrogance, he went over to the Persians, whose forces he had formerly put to flight, and promised, if they gave him money and a fleet, to make war upon Greece. He was supplied with what he asked; and there is no reason to doubt that he would have kept his impious promise, had it not been for Conon, who he knew could withstand him. Despairing, therefore, of accomplishing his purpose, he made away with himself.

CLXVI.

Niobe, one of the daughters of Tantalus, and the wife of Amphion, is represented by Homer as having given birth to six sons and as many daughters; though, according to other accounts, her children amounted to fourteen or twenty. Elated with more than prudent joy on account of so numerous an offspring, she despised Latona, the mother but of two children, Apollo and Diana; and so far did she carry her arrogance that she publicly insulted her, and interrupted the celebration of her sacred rites, alleging that she herself, who had conferred so much greater a benefit on her country than the other, had certainly a superior title to be worshipped by mankind. These affronts were too great for Latona to bear; and she having urged Apollo and Diana to avenge her wrongs, the former slew all the sons of Niobe, and the latter all the daughters. Niobe,

no longer a mother, was so stupefied with grief that she is said to have been converted into a rock, and transported by a whirlwind to Mount Sipylus in Lydia.

CLXVII.

Charles the Second, while living in exile, frequently deliberated with those about him on the expediency of his going into Scotland; and, what might have easily been expected, received almost as many different counsels as there were counsellors. Among the arguments used by those who were for his not returning, there was one to the following effect:—That the unfortunate expedition which the Duke of Hamilton had undertaken the year before, with as great and well provided an army as ever had been raised within the broad boundaries of Scotland, or could ever be raised there again, made it manifest how slender the assistance of the Scotch was, and that they either could not or would not resist the whole power of England. Another argument similar to this was,—that the government of Scotland being then held by the Marquis of Argyle, it might justly be feared that the king, on his arrival in Scotland, would be seized by Argyle, and delivered up into the hands of Cromwell.

CLXVIII.

The Danes, on the death of their king Frotho, at which time the crown was not hereditary, assembled to deliberate whether the supreme power should be continued in the same family, or whether it should now be given to another; and not finding the eldest son, whom they therefore believed to be dead, though in reality he was still alive, having been sent abroad by his father to be educated, they came at length to the resolution of conferring the government on the person who, against a certain day, should compose the best piece of poetry on the merits of their last ruler. Hiarmus, who was at that time the most expert at versifying of any among them,—and this is not saying that he was a good versifier, much less a poet,—wrote a few verses, which happening to please the barbarous multitude, procured for their author the contested kingdom. Much has been said of these verses, but they are unintelligible to us, who do not know Danish; and little pleasure is to be derived from

the Latin interpretation of them, as it is executed by one who, so far from writing properly, commits errors in prosody and syntax, besides using not a few barbarous words.

CLXIX.

Asia, in consequence of its having been the cradle of the human race, the seat of the first empires, and the country in which originated Paganism, Judaism, and Mohammedanism, and in which the Christian religion was first promulgated, has been the theatre of events the most important and interesting. The knowledge possessed by the ancients concerning it appears to have been extremely limited. They admitted the existence of a northern ocean, on the shores of which lived the Hyperboreans, a peaceful race of men; and they called by the name of Scythians those tribes which inhabited the country to the north of the Black and the Caspian Seas; and certain parts which belong to this continent Herodotus places in Europe. The Romans gave the name of Asia to that part exclusively which was afterwards called Asia Minor, and which now forms the province of Anatolia; dividing it, as the Greeks had done before, into Asia within the Taurus and Asia beyond the Taurus, and considering the ridge of this lofty mountain as the line of separation between the civilised and the barbarous nations. It must, however, be confessed that the boundaries were more or less extensive at different times. Asia was represented under the figure of a woman holding in her right hand a serpent, in her left a rudder, and resting her right foot on the prow of a vessel; or carrying turrets on her head and holding an anchor.

CLXX.

In the middle of the twelfth century, the city of Ancona, which till then had been subject to some one or other of the neighbouring princes, became, we know not how, a free state, and incurred the hatred of the Venetians, whose trade it was beginning to transfer to itself. On the 23d of July 1167, Frederick set about besieging it; but the citizens, all of whom were able seamen, being encouraged and assisted by the Greeks, made so gallant a defence that the emperor, afraid of having his armies put to flight, took his departure a few days after,

declaring that they who fought so could never be resisted, and ought to be free. It was only four years till the inhabitants were again attacked; and though they were as brave as before, they were reduced to such an extremity by famine, that they offered the Archbishop of Mayence, who happened to be at the head of the enemy's forces, an immense sum of money on condition of his raising the siege. The archbishop insultingly advised them to reserve the money, for who knew who was the owner of it? "As for me," said he, "I who expect the whole of your gold, should be the greatest of fools to accept of a part."

CLXXI.

A difference having taken place between the Argives and the Lacedæmonians about a small territory called Thyrea, it was mutually agreed upon that the matter should be determined by a single battle; that three hundred men on each side should take the field; and that the conquerors should possess the disputed land. The battle was long and keenly contested; and when night put an end to the engagement, it was found that only three of the combatants were alive—two on the side of the Argives, and one on that of the Lacedæmonians. The Argives accordingly, considering themselves as the conquerors, went home to inform their countrymen, but the Lacedæmonian who survived remained on the field of battle till next day, and stripped the bodies of the slain. Both sides now claimed the victory; the Argives saying that they had not lost so many men as the Lacedæmonians; and they, on the contrary, maintaining that the two Argives had given up the contest and run away. Hostilities were therefore renewed; and, after much bloodshed, victory having at length declared in favour of the Lacedæmonians, Thyrea became their property.

CLXXII.

Cato Uticensis had the misfortune to live at a time when avarice, luxury, and ambition prevailed at Rome; when religion and the laws were disregarded; and when the whole appearance of the state was so changed and disfigured, that it has been said that if one of the former generation had risen from the dead, he would scarcely have recognised the Roman people. Cato was one of a few who supported the cause of virtue; who

could neither be allured by promises nor terrified by threats; and who would not flatter the great at the expense of truth. Though his countrymen were too depraved to be influenced by his example, they could not help admiring him in their hearts; and there was no one in whose opinion they had greater confidence or whose integrity they less suspected. His regard for truth was so great and so well known as to become proverbial; and his decisions on matters that were referred to him seem to have possessed oracular authority. As a proof of this it may be mentioned that, when several leading men contended for the office of tribune, and refused obedience to a decree of the senate, they made choice of Cato to settle the difference, and promised to do whatever he appointed.

CLXXIII.

On the day before the bloody battle took place between the French and the Italians before Ticinum, Francis, the French king, who commanded his troops in person, having called his officers together, asked them to deliver their opinion freely on the propriety of coming to an immediate engagement. The Duke of Trimouille, who, being infirm from age and having a severe pain in his right foot, was strongly advised by his physicians not to stir from bed, chose rather to put his life in danger than not be present on such an occasion. He made himself be carried to the council in a litter; and, with all the disadvantages he was labouring under, he was the only one that had the prudence to see, or the boldness to tell, what danger the king was exposing himself to. "Having studied the whole subject attentively," said he, "I am prepared to speak in such a manner as at least to please myself; and, having nothing to fear, I shall certainly speak as I think."

CLXXIV.

The Anconians, whose city you were told was besieged by one whom it ill became to be so employed, were on the point of surrendering, when William Adelardi, Marquis of Ferrara, and Aldrude, Countess of Bertinoro, induced by nothing else but a desire of appearing generous, came to their assistance, each with a considerable force. William having assembled the two armies, his own and that of his associate, in a convenient

place, Aldrude came forward and addressed them as follows : "Having come here to share in your dangers, of which I doubt not there will be many before we return home, I may be permitted, like other generals, to harangue you, because I hope to say something which may be useful, though you need not expect that I should speak eloquently. I am not the person to encourage discord or recommend cruelty; but, say I, if they display great courage who contend with each other for the sake of pleasure alone, how much greater think you should yours be, who are engaged in a work the most glorious that can be undertaken. Let not then your hands spare those who are altogether unworthy of being spared; but be your swords thoroughly wetted with their odious blood."

CLXXV.

Henry, king of France, the third of that name, if he cannot be praised for everything he did, yet was possessed of many qualities that reflect honour on a prince. His valour has never been doubted, and his learning, if less extensive, was certainly more solid and useful than that of persons who at the time professed to know most. Cobham, a man of no less judgment than experience, said that he had gone as ambassador to various courts, but that in no one of them had he ever heard any person that spoke more wisely than Henry; that he answered fully at first, but, like a prudent prince, declared that time must be taken to deliberate, and that his latter answer seldom or never varied from the former, and never could be mended by his counsellors. A French ambassador thus spoke of him to a foreign prince: "We have the greatest reason to thank God for giving us such a king. Those governors are blamed who see not but with the eyes of others; but we, who have sometimes experienced this calamity, have now a king so gentle as to hear our causes, and so wise as to settle our differences."

CLXXVI.

Titus Manlius, being informed that his father had been appointed to stand his trial, went by night to the house of the accuser, and, having obtained a private interview with him, drew a small dagger, and, by the menace of immediate death, extorted from him an oath to drop the prosecution. He soon

after distinguished himself in war by slaying in single combat a Gallic chief of incredible stature, which so dismayed the enemy that, judging of the rest of the Roman soldiers from him, they threw down their arms and retreated with all possible speed into their own country. It was on this occasion that Manlius obtained the surname of Torquatus, having adorned himself with the gold collar worn by his antagonist. His great merit procured him the signal honour of being twice nominated dictator before he had filled the office of consul; but on his resigning the dictatorship the second time, the consulship was conferred on him. Having marched with Decius Mus to suppress a dangerous rebellion of the Latin States, he issued a decree prohibiting any soldier to quit the ranks or fight without permission from the commander. His own son was the first to infringe this order, having been challenged by a Latin chief to single combat, and the inexorable consul made him to be put to death. This severity he found was displeasing to most; and when afterwards offered the censorship by the senate, he declined it, saying, that as the people could not endure his rigour, so he could not bear their licentiousness.

CLXXVII.

Henry the First was too artful to allow the partisans of his brother Robert to retain any power that might be turned against the state; and accordingly, although it had been agreed that no injury should be done them, he used every means that could be devised to harass and ruin them. Robert, hearing of these cruel and unjust proceedings, visited England to retrieve his friends, almost all of whom he found dispossessed of their property, not a few banished, and some imprisoned. So far from being able to alleviate their calamities, he soon discovered that he himself was in danger of being captured and slain; and indeed it was only on condition of his paying a great sum of money that he was permitted to go back to Normandy. He was not destined long to have even that asylum, for word having been brought that a civil war was raging there, his brother thought that this was a good opportunity for his seizing that province. He said that such a person as Robert ought never to have been intrusted with the government of any place; that the war which had broken out was to be ascribed to

nothing else but the indolence of the prince, and that whoever succeeded him would be better qualified to be ruler. The Norman nobles themselves, who had often plundered each other's lands, being at length dissatisfied with this practice, applied to the English king for his interference.

CLXXVIII.

Egypt, at the time of Cæsar's arrival there, was in a state of the greatest commotion, there being a contest about the succession to the crown. Cæsar cited Ptolemy and Cleopatra to appear before him; and assuming the right of settling the dispute, decreed, agreeably to the dying wish of Auletes, that these two should reign jointly in Egypt, and that their younger brother and sister should reign in Cyprus. It is likely that Cæsar would not have divided the kingdom in this manner, but have given the whole either to Cleopatra alone, whom he is well known to have favoured, or to her and Ptolemy jointly, to the exclusion of the other two, had he not seen that the Alexandrians were displeased with his former conduct, and therefore wished to do what he thought would prove acceptable to them. These measures were keenly resisted by Photinus and Achilles, who marched to the port with the design of making themselves masters of the fleet; and had it fallen safe into their hands, there can be little doubt that they would have been the rulers of Egypt. This did not escape the observation of Cæsar, who, as he could not himself make immediate use of the fleet, rather than suffer it to be in their possession, set fire to all the ships. In this conflagration, the flames reaching to the town, the library of Alexandria, the best furnished of any in those days, was entirely consumed.

CLXXIX.

Croesus, king of Lydia, deceived by the oracle, which had told him that if he crossed the winding Halys he would overthrow a greater kingdom than he thought of, was induced to make war on Cyrus, king of Persia, though Sandanis, the wisest man then in the kingdom, had warned him not to run such a risk, but study peace; for his forces, though victorious elsewhere, were sure to be conquered when encountered in Persia. Croesus said that it would be easier for him to march an army

into the enemy's country than resist an incursion at home, and that he would rather lose all he was possessed of than not avenge the injuries of which he had complained oftener than became a prince like him, and which it was doubtful if any one else would have borne so long. It was in vain that Sandanis continued dissuading him, though he spoke as if he had been told by a voice from heaven, or had some way known by inspiration what would happen. Croesus resolved not to be impeded; and there can be no need that we should relate what befell him.

CLXXX.

Thucydides relates, that the name by which the island of Sicily first became known to the Greeks was Trinacria, and that the first inhabitants of whom any accounts had reached them were the Cyclops and the Læstrigons, whose history, however, as there was much obscurity and uncertainty in it, he, with his usual judgment, leaves to be treated of by the poets. The Sicani, from whom it acquired the name of Sicania, he supposes to have passed from Spain, driven from the settlements which they had possessed there, and forced to the nearest country that could receive them. Afterwards the Siculi, expelled by similar violence from Italy, speedily dispossessed the Sicani of the greatest and best part of the island; and, having all but exterminated them, gave to the country that name which it still retains. At a very early period the Phœnicians were in possession of various places along the coast, selected for the carrying on of trade; and it is probable that, the natives being ignorant of what the Phœnicians were doing, and being at the same time ill-used by them, occasion was thence given to the reports that Sicily was infested by monsters. No Grecian trader durst venture thither; but some Phœcian soldiers, in returning from the siege of Troy, being driven by stress of weather to the coast of Africa, and unable to proceed thence directly to Greece, crossed over to Sicily, where, falling in with some Trojans who had wandered thus far, they united themselves with them, and obtained a settlement in the western part of the island, where such of the Sicani as survived had taken up their abode.

CLXXXI.

Croesus, conquered in the field of battle and besieged in his capital, would, one might suppose, have now seen what danger threatened him and the whole of his kingdom; yet he would not yield, for he had still some prospect of relief, and he seems, such was his folly, to have consoled himself with the thought, that it would not be very easy for Cyrus to take such a strong citadel, but that this was a work of such a nature as would cost him much time and labour. "I am not," said he, "the man to be terrified by a defeat, or to think that it is all over with me because I have found it necessary on this occasion to flee; it has been my fate to lose a battle, and the time is coming when my people and I shall in turn be victorious." He asked his allies to get ready their forces and come to his assistance with all possible expedition, for he was now more in need of their aid than he had ever been before; and what faithful ally would refuse to come a few days sooner than at first he had been expected? The allies, whether it was that they loved him for his personal merits, or whether it was that they hated the king he was at war with, or whatever else was the reason, were strongly attached to his cause, and, numerous as they were, we learn that they were all faithful to him; but the time appointed for their assembling had been too distant.

CLXXXII.

The boldness which we have said the Duke of Trimouille displayed was far from being acceptable to the king, who was really eager to engage, and was particularly disagreeable to one of the counsellors, an inexperienced young man, who, when it came to his turn to speak, advised the king to the contrary of what the other had proposed. He said that they would be paying too great an honour to the enemy, if they gave them any reason to suppose that a king, whose very name was terrible to all others, and an army unaccustomed to yield, and that knew not what it was to be conquered, could be so irresolute and timorous as to deliberate long on a matter so easy to be determined. All this the Duke took in good part; but when upbraided with cowardice, he said to the young man, "Let then an engagement take place to-morrow, and I shall not be surprised if you, who are so bold in words, be the first to flee

I, who have already fought, shall certainly not desert my master." The event happened exactly as the Duke had predicted.

CLXXXIII.

Among those whose names are celebrated in ancient history, it would be difficult to find a prince more just and wise than Arytus of Sicyon; and it is impossible to name any one in regard to whose merits the consent of historians is greater. His father, Clinias, who reigned at Sicyon, having been slain, and the government having fallen into the hands of a tyrant, Aratus and many others were forced into banishment, and their property given to new possessors. Aratus was at that time too young to undertake the freeing of his country; but he resolved that such wrongs should not long pass unavenged. When he reached an age to be capable of commanding an army, he collected the exiles and led them by night into the city; and the tyrant, who was both feared and hated, having fled, Aratus caused proclamation to be made that all those citizens who would now return to their allegiance were to be received into favour; for what was their condition? or what else could they have done when overpowered by force, but yield to him whom they had not been able to oppose? The better to consult the peace of the state, he allowed every one to retain what he was then in possession of; and to the exiles who had been dispossessed of their property, he gave as much money as their estates were worth. He thus contrived to satisfy all; and he afterwards did nothing that was at variance with this conduct.

CLXXXIV.

Patroclus, the son of Menetius and Sthenele, was not more distinguished for his own bravery, great as this was, than for the love which Achilles bore him. Having had the misfortune in his youth to kill Elysonymus, and being consequently compelled to flee from Opus, his father's kingdom, he found an asylum at the court of Peleus, king of Phthia, who educated him with his own son Achilles, under the centaur Chiron; and thus was formed between the two youthful heroes that close friendship which, instead of suffering any diminution by long continuance, became the stronger, the longer it subsisted.

Upon the determination of Achilles to retire from the war, Patroclus, impatient at the victories now daily gained by the Trojans, obtained permission from his friend to lead the Thesalians to the combat. Achilles equipped him in his own armour, with the exception of his spear, which he kept back, not that he grudged his friend the use of it, but because it was so heavy that no one but himself could manage it. This stratagem entirely succeeded; and the Trojans being terrified at the sight of the supposed Achilles, Patroclus was able to pursue them to the very walls of the city; and Homer says that, if Apollo had not interfered, the walls would have been broken down. As he was stopping to strip one of the slain, Hector, at the instigation of Apollo, attacked him and slew him, after a severe contest.

CLXXXV.

The Claudii, of whom Tiberius, the Roman emperor, was descended, had long been distinguished at Rome; and it is related as a singular fact, that from the time that Appius, the founder of the family, removed to Rome, they were all, with one exception, the keenest defenders of the Patrician authority, and not only opposed the schemes of the intemperate multitude, but also endeavoured to deprive the common people of every privilege. Born in such a family and educated at court, it is no wonder that Tiberius was proud and arrogant, and that, however well the assumption of dignity became him, there was little about him that the generality of the people could like. It has often been a subject of inquiry what reason Augustus could have had for adopting Tiberius in preference to Germanicus; and among those who are by no means unfriendly to Augustus, but think well of his general character, there are to be found not a few who doubt whether in this particular he judged correctly; and express their conviction that, if he had weighed with due care the good and the bad qualities of the man, another would have been elected. Various were the suspicions entertained by people at that time; and perhaps there is some truth in what we are told by three ancient historians, that he purposely chose Tiberius, whom he knew to be a worthless character, being afraid that, if on his death he were succeeded by a better, his own memory would be odious.

CLXXXVI.

Sappho, the celebrated Greek poetess, was born in the island of Lesbos, about six hundred years before Christ. She married Cercolas, of whom nothing farther is known than that he was Sappho's husband, and very rich. Soon losing him, and being left with an only daughter, she devoted herself to music and poetry, studies which she cultivated with such success that some of the ancients thought her worthy of being called the tenth muse. Had her moral character been in any degree as pure as her genius was confessedly great, or had she abstained from vices which the ancients themselves, with all their toleration of wickedness, have thought proper to condemn, we might have taken pleasure in investigating her history; which, however, as the case stands, is perhaps better unknown.

CLXXXVII.

Theodosius, the Roman emperor, who has been surnamed the Great, was succeeded by his two sons, Arcadius and Honorius, who divided the empire, now too great to be governed by one person, into the Eastern and Western, and fixed their residence, the former at Constantinople, the latter at Rome. Zosimus, who wrote the history of the Roman emperors in elegant Greek, and without whom, though his fidelity in a few things has with good reason been doubted, some parts of their history would have been obscure, and others altogether unknown, says (and there is no reason we should not here believe him, as we see no inducement he could have had to swerve from the truth), that these two young men, the one effeminate, the other timid, though they wore the purple, were only nominal emperors, and were obliged for a long time to yield everything to Rufinus and Stilicho, the generals of the dreaded legions.

CLXXXVIII.

Codrus was the last person at Athens that was allowed to enjoy the name of king, whatever power his successors may in reality have possessed. During his reign the Dorians, lately victorious in the whole of the Grecian Peloponnese, and now joined by the Heraclidæ, encroached on the Attic territories, as if they had not been satisfied without first subduing each

one of the warlike states. The Delphic oracle, which they had thought it advantageous to consult, had promised them success solely on condition of their not injuring the Athenian king. This was not many days in reaching Codrus's ears, who, immediately changing his dress as king or general, made his way into the enemy's camp, in which, having insulted one of the soldiers, he was by him slain in a fierce combat that ensued, the very thing that from the first he wanted. The Athenians having next day sent to demand the dead body of their king, the Dorians and their allies were reduced to such a degree of despair that they not only did not continue hostilities, but in their desire to be gone did not so much as take time to carry off their most precious effects. The conduct of Codrus in thus devoting himself for his country was so highly admired by the people, that they considered no man worthy of succeeding him on the throne, and accordingly abolished the royal power in the year before the Christian era 1068, 448 years after it was established. "Where," said they, "shall we find another that knows his duty so well?"

CLXXXIX.

Two disciples of John the Baptist, sent by their master, who himself had been shut up by Herod in the castle of Machærus, came to Jesus in the second year after he had entered on his public office, inquiring whether he was the person that was to come (an appellation common among the Jews to signify the Messiah), or whether another was yet to be expected. It may seem strange that any such question should have been asked by John, who had formerly pointed out the Messiah to the people, and had declared that this discovery had been made to him by revelation from heaven. To obviate this difficulty, some have thought that John acted in this manner, not that he himself doubted, but that the faith of his disciples might be strengthened; but this explanation is far from satisfactory, nay, it seems to be at variance with the scope of the history. Various other attempts have been made to account for the circumstance; but it is most likely that John had expected to be released from prison by Jesus; and that when he heard, among other things, that twelve illiterate fishermen were chosen to preach the gospel, and furnished with miracu-

lous powers for that purpose, and that two persons of small importance had been raised from the dead, while he himself was suffered to remain useless and in prison, he began to think himself neglected, and in his impatience sent these messengers to Jesus.

CXC.

Ennius, who has been called the father of Latin poetry, not that he actually was the oldest of the Roman poets, but because he was the first that attained any elegance in writing, was born at Rudia, a small town of Calabria, in the second year of the 135th Olympiad, which corresponds with the year of Rome 514. Who his parents were, or how he spent his early years, is altogether unknown. The first notice we have of him is as a centurion in the Roman army in the second Punic war, in which capacity his reputation stands higher than that of certain other poets; for he conducted himself so as to meet with the entire approbation of Scipio, under whose command he is well known to have served; and he has been well spoken of by Silius Italicus and others.

CXCI.

Tantalus, as the fables say, having been invited by the gods to their feasts, asked them in return to dine with him, and he would give them food as good as their ambrosia, and such as few had ever yet ventured to use. They consented to come; and he set before them the limbs of his son Pelops, whom he had caused to be slain for that purpose. The gods, knowing that this was Pelops's flesh, and what the cause of the murder was, abstained from eating, with the exception of Ceres, who was too hungry to inquire what was prepared, and in ignorance of the deed devoured a part of the left shoulder. Clotho, who might have prevented this from happening, was ordered to collect the limbs and throw them into a pure vessel; and out came Pelops alive and entire, an ivory shoulder having been supplied.

CXCII.

The greatest men among the ancients used to conjoin manual labour with state affairs; and thus, besides having always something useful to do, and setting an example of industry to

others, enjoyed themselves a most healthy recreation, of which, when their public services were not required, nothing could deprive them. Different persons spent their leisure hours in different employments, according to their respective inclinations; but it seems to have been in agriculture that most engaged. Who is there that does not know that Gideon among the Jews was taken from threshing, and Cincinnatus among the Romans from ploughing, to have the command of armies? and it is plain from what they accomplished that their former pursuits did not hinder their skill in arms, or render them less able to exercise the arts of government.



CXCIH.

Rhesus, king of Thrace, was the son of Eioneus, whom he succeeded on the throne, and one of the Muses, but whether Euterpe or Terpsichore is uncertain. Not satisfied with performing various exploits in Europe, he marched to the aid of the Trojans in the tenth year of the siege; and it being known to him that, among other things on which the fate of Troy depended, it had been declared by an ancient oracle that the city would never be taken if his horses, which the poets say were remarkable for their extreme whiteness and not to be matched in running, should once drink of the river Xanthus, and taste the grass of the Trojan plains, he determined to keep his arrival a secret, and proceed to Troy by night. Ulysses and Diomedes, however, having got information from Dolon, a spy whom they had made prisoner, that he had already pitched his camp in the neighbourhood, and was only waiting for the darkness of the night to accomplish his object, ran immediately to the place, and, having slain him, got possession of his horses.

CXCIH.

The apostles who were employed to lay the foundations of the Christian Church were illiterate men of low extraction; and it may be inquired why Jesus did not rather choose persons distinguished for learning and eloquence, and possessed of wealth and authority. This is easily accounted for. Had learned men been intrusted with the office, it might have been suspected that what they taught was either of their own inven-

tion, or collected from other sources, or at least that all that they attributed to their master had not proceeded from him, but that certain changes and additions had been made. Thus Plato, the learned and eloquent disciple of Socrates, is believed to have mixed up his own opinions with those of his master. Had the apostles been chosen from among the rich and powerful, it is very easy to see that the success of the gospel would have been attributed to their authority, and not to its own truth; and, besides, there would have been a danger of its being propagated by violence. Thus we perceive how justly one of the apostles themselves has remarked that the treasure was put in earthen vessels, that it might be evident that its excellency was of God. Neither need we wonder at the election of Judas Iscariot; for nothing is more certain than that our Lord from the first was acquainted with his wicked disposition, and had it in view to make even his evil qualities subservient to the mighty design which he had come to accomplish.

CXC.

A report being spread that Herod, who was undeservedly surnamed the Great, had fallen into a distemper from which there was no likelihood of his ever recovering, the Jews took every means of testifying their joy; and, not content with running about and exulting, they in open day fell upon a golden eagle which he had erected over the principal gate of the temple, and, having thrown it down, trampled it under foot. There is no doubt that this display of popular feeling added greatly to his uneasiness; but indeed the disease was in itself so dreadful, that Josephus, who describes it minutely, seems himself to have believed, and certainly says that others, who pretended to divine inspiration, believed, that it was sent upon him on account of his extraordinary impiety. His character may be gathered from what we are told he did when he felt the disease to be mortal. He caused the principal persons from all parts of Judea to be assembled in one place, and there detained, that, when he died, they might all be cut off together, and the Jews be thus forced to bewail his death. The crimes which Herod perpetrated were such as never fail to bring their own punishment along with them; his guilty conscience never

suffered him to be at rest; and thus it will ever be when men, instead of curbing their boisterous passions, make them the sole rule of their actions.

CXCVI.

Nepos says that the bringing of Ennius to Rome was as honourable to Cato as the most splendid triumph. The Romans, having once received him within their city, treated him with no less kindness than if he had been born among themselves, and considered him worthy of being presented with the freedom of the state, an honour which the poet himself seems to have greatly desired, and, when obtained, to have duly appreciated. Born in a town by no means distinguished for its refinement, and bred in a camp which was yet without any luxury, we need not wonder that at Rome he dwelt in a small house on the Aventine Mount, living on the plainest food, dressing in the coarsest garb, and content with the attendance of a single maid-servant. Yet there are some who maintain that he indulged himself too freely at his cups, and never began to write till drunk. Cicero, who is high in his praises, says that he lived upwards of seventy years, and that the two evils which others reckoned the greatest, poverty and old age, were not only not troublesome to him, but even appeared to afford him pleasure.

CXCVII.

Titus Pomponius was born on the 9th of March, 109 years before the Christian era; and thus it is manifest to those acquainted with the true order of Roman events that he was three years older than his friend Cicero. Living at a time when he saw it was dangerous to be in Rome, he removed with the large fortune he had to Athens, where he acquired such skill in Greek that he was not only acknowledged to write and speak it the most elegantly of any stranger, but was even preferred by some to the Athenians of his day, and was called Atticus, the name by which he is commonly known to us, who are sometimes content without knowing the whole. As a proof of his learning he wrote several works, all of which, it is deeply to be regretted, have perished; and, what may appear strange, of his numerous letters to Cicero not one is extant, though

Cicero's have been preserved. On his return to Rome, instead of joining any one of the factions that prevailed at that time, he strove to please all; and there scarcely was a distinguished man in the city that was not anxious to secure his friendship.

CXCVIII.

The 14th of the month Nisan, that is, the 2d of April, being come, when the Paschal lamb had to be slain and eaten, Peter and John inquired of Jesus where and how he would have the feast prepared, for they well knew that he had no flocks or herds of his own, nor even money to purchase the animal required. Notwithstanding its being usual with the inhabitants of the city to provide those coming from the country on such occasions with everything necessary for the solemnity, the disciples did not choose to do anything for which they had not their master's instructions. Jesus said that when once they were in the city, they would meet a man bearing a pitcher of water, and they were to follow him into his house, which they would find purposely furnished. We might wish that we knew the name of a man so highly favoured: this, however, we are denied; but he probably was one who loved our Saviour, and it may reasonably be believed that he furnished his house without knowing who were to be his guests. These words of Jesus could not fail to convince the disciples that he knew all things; and, having found every circumstance as he had predicted, they no doubt thence learned that following his injunctions conducts aright. It was on this memorable night that the sacrament of the Supper was instituted.

CXCIX.

The Venetians had long been in league with the Turks, and among the states whose territories they had overrun was Hungary, two of whose kings in succession, Uladislaus and Hunniades, they had slain or wounded so as that they never after walked, but died a few days after they were carried home. These same Venetians, being attacked by the allies they had so vigorously assisted, and finding themselves ready to be consumed, were obliged to apply to the Hungarians for aid. What their ambassadors had to say for themselves, it is not our present intention to inquire; but Corvin, who was now on the

throne of Hungary, answered them as follows:—"Were it not that your voice shows where you are come from, and did I not also recognise your dress, I could hardly believe you to be ambassadors sent from Venice to be suppliants here. What reason have you to expect that your request should be complied with? and if you cannot hope to obtain what you desire, I must be permitted to question your wisdom in coming on such an embassy. Is it possible that you should have forgotten that it was you who inflicted on this kingdom the heaviest calamity that it ever suffered, and from which it has not yet recovered?"

CC.

The Graces, or, as they are called in Greek, the Charities, were commonly said to have been three in number—Aglaia, Thalia, and Euphrosyne; though some authors mention but two, and others enumerate four, whom they consider the same with the four seasons of the year. In Prussia there is an ancient sculpture in which four are represented; but the artist, probably fearing that he would be charged with ignorance by those who were accustomed to the other number, has placed the fourth, who is veiled, apart from the other three. In many parts of Greece the Graces had temples erected to them; but sometimes their worship was blended with that of the nine Muses and Cupid, and not unfrequently their statues were placed in the temple of Mercury, to show that eloquence required their assistance; and it cannot have been on any other account that Suada, the Goddess of Persuasion, was occasionally reckoned among them. Numerous festivals were celebrated to their honour, particularly during the spring, which was sacred to them as well as to Venus. They presided over acts of kindness and gratitude, and were supposed to endow their votaries with gracefulness of manner and cheerfulness of temper. They are generally painted as three beautiful young women, holding one another by the hand, and each bearing a rose, a sprig of laurel, or a die, and they are often seen dancing.

CCI.

Penelope, a Grecian princess of extraordinary beauty, was the daughter of Icarius and Polycaste. Her father having appointed certain games as a test of the address and courage of

the wooers by whom she was harassed, Ulysses proved successful, and obtained her in marriage. The Trojan war breaking out, he was obliged to leave her; and he stipulated at parting that, if he did not return by the time that their son Telemachus was capable of holding the reins of government, she should deliver up the throne to the young man, and consider herself at liberty to take another husband. After twenty years had expired without any tidings of Ulysses, Penelope was urged by her relations to abandon all hope of his ever returning, and yield at length to the solicitations of some one of those who had come in such numbers to court her, and who were all worthy of her love. Penelope, to protract the time, used various artifices, one of which is so well known as to have become proverbial; but, being at length overpowered by entreaties, she consented to become the wife of the first person who should shoot an arrow from the bow of Ulysses through a stated number of suspended rings. This was performed by an individual in the garb of a beggar; and it proved to be Ulysses himself, who had just returned.

CCII.

Herod Antipas, tetrarch of Galilee, having gone to pay a visit to his brother Philip, fell passionately in love with his wife Herodias, who was easily prevailed on to desert her husband. Herod had already been married to one of the daughters of Aretas, king of Arabia; and her he scrupled not to divorce, in order to make room for the other. John the Baptist, with a boldness which became him as the messenger of God, reproved them sharply; at which Herod was so displeased that he threw him into prison; and Herodias was so much more incensed that she thirsted for his blood. Herod, on his birthday, had invited the grandees to supper, and Salome, the daughter of Herodias by her former husband, having come in, pleased Herod so much by her dancing, that he desired her to ask of him whatever she pleased, and swore that, if she should demand the half of his kingdom, he would immediately grant it to her. Salome, before making her choice, went out and consulted her mother, and, coming back, asked that the head of John the Baptist should be brought to her in a charger. Herod was now grieved at his rash promise, but he thought

himself bound to make good his word; and Salome, having received the head of the innocent man, carried it to her mother, who, strange to tell, feasted her eyes with the cruel spectacle. One, speaking of the horrid deed, remarks that, the more disgraceful the death of John was to his murderers, the more honourable it was for himself.

CCIII.

Jeremiah, a prophet of the sacerdotal family, was born at Anathoth, a city of the Benjamites. He flourished about 600 years before the Christian era, and prophesied forty-one years, in the reigns of Josiah, Jehoiakim, and Zedekiah. At first he was satisfied with delivering his prophecies verbally; but in the fourth year of Jehoiakim's reign he began to write them, and for this purpose he employed the services of Baruch, to whom he also gave them to be publicly read in the temple, after he himself was shut up in prison. When his prophecies, all of which referred to the sins of the Jews and the punishment that was to follow, were shown to Jehoiakim, this prince, after three or four pages were read to him, cut the book with a penknife, and threw it into the fire; but Jeremiah was commanded to write the very same threatenings in another volume, and add many others to them. The boldness with which he inveighed against the wickedness of the people provoked their bitterest hatred; and the courtiers of Zedekiah, who was now king, indignant that he, notwithstanding his imprisonment, should still reproach the Jews with their crimes, and foretell what miseries hung over them, threw him down into a deep ditch, full of mire; which they did with the consent of the king, who, though convinced of his innocence, had not the courage to protect him.

CCIV.

Jeremiah being, as we have said, let down into a miry pit, would soon have been stifled, or he must have perished of hunger, had it not been for a certain Ethiopian of the name of Ebed-melech, who obtained leave from the king to extricate him. After this he was detained in prison till the taking of the city by the Babylonians, when Nebuzaradan, their general, who had been charged by his prince to treat him kindly, set

him at liberty, and gave him the choice either of going with him to Babylon, or of remaining in Judea with the rest of the people. It might easily be conjectured from Jeremiah's character, without knowing this part of the history, which course he pursued; and there is little occasion to add that he preferred living amidst the troubles at home, intending to look after the safety of his countrymen, and keep them in mind of their duty. When the Jews, dreading the King of Babylon's fury, thought of fleeing into Egypt, Jeremiah used every exertion to prevent them; but so perverse were they that they not only went thither themselves, but also carried him and Baruch along with them. Here Jeremiah using his wonted fidelity, and sparing no one that did wrong, the Jews, unable to endure his reproaches any longer, are said to have stoned him to death in the year of the world 3447.

CCV.

Trajan being taken ill in Syria, left Hadrian there with the forces, and scarcely had he reached Cilicia when he died, to the great grief of all the Romans, who believed that since the days of Augustus there had been no emperor so good, and that whoever came next, they would never see his like again. Hadrian having the command of the armies, thought he had as it were a right to succeed; and there are some who say that Plotina, the widow of Trajan, forged a will, in which Hadrian was appointed Trajan's heir. Be this true or not, Hadrian was judged the most proper person to succeed, and he became a good emperor, except that he was somewhat inclined to cruelty. He was possessed of great learning for those times; for having at first been ridiculed for his ignorance, he studied so hard that he became one of the best scholars of his age. On his death-bed he wrote those beautiful verses on the soul which have been so much admired, and which more than one of the poets of our country have thought it worth their while to translate into English. Like other heathen emperors, he used the Christians ill; yet he once had the liberality to grant two of them a hearing, and these pleaded their cause with such ability, that though he continued in his own superstitions, he dismissed them with praise, promised to mitigate the punishments which the Christians suffered, and said he would propose to the

senate to have Jesus enrolled among the Roman gods. He was told, however, that this was a piece of impiety which he ought not to attempt, for Jesus must reign without a rival.

CCVI.

Eli, the Jewish high priest and judge, was descended of Ithamar, the fourth son of Aaron, and began to rule the people in the year of the world 2848. How he obtained the priesthood, or when this dignity was transferred from the family of Eleazar, in which it was originally settled, to that of Ithamar, is not very evident; but it may be reasonably supposed that some offence had been committed by the sons of Eleazar, which provoked God to deprive them of this distinguished honour. Eli himself was a good man, and enjoyed a high character among the Jews; but his two sons, Hophni and Phineas, behaved so ill, that their conduct not only displeased God, but also brought public contempt upon religion. Eli having treated these young men with indulgence, notwithstanding his knowledge of their wickedness, a prophet, whose name the sacred historian has not mentioned, was sent to upbraid him with his ingratitude and remissness, and to foretell what punishment would ensue. He was afterwards told the same things by young Samuel; and on hearing that the Jewish army was routed by the Philistines, that his own sons were slain, and the ark of God taken, he fell from his seat, and, breaking his neck, died at the age of ninety-eight, having been chief magistrate for the space of forty years.

CCVII.

The prophet Daniel had been carried prisoner into impious Babylon along with some of his friends, among whom were those to whom were given at Babylon the Chaldean names of Shadrach, Meshech, and Abednego. Daniel having, by the assistance of God, told the king a dream which had troubled him much in his sleep, but which he could not recollect when awake, along with the interpretation of it, was made governor of the whole province, and his three companions were advanced to high posts of honour. The Babylonish grandees, however, looked upon them with a jealous eye, and sought an opportunity of effecting their ruin. Accordingly, when these Israelites, out

of zeal for the honour of their God, refused to pay adoration to a golden image which the king had commanded all men to worship, on pain of being cast into a burning furnace, they were accused of breaking the royal law, and condemned to undergo the cruel punishment. But, as all of you know, an angel came down from heaven, and miraculously prevented the flames from hurting them.

CCVIII.

Miracles, one upon another, had been performed by Moses ere the infatuated king of Egypt could be persuaded to let the Israelites go; and no sooner had he given his consent to their departure, than, taking an immense army, he pursued them to their camp, which was by the sea. The terrified fugitives now began their complaining, and had the ingratitude to upbraid Moses, and say that they ought to have been let alone to serve the Egyptians. Moses prayed to God for their delivery, and his prayers being heard, he was ordered to take his rod and stretch it over the waters. This done, the retiring waves afforded the Israelites a safe passage, and served them for a defence on both sides. During the night the Israelitish and the Egyptian armies were kept asunder in consequence of a cloud supplying the one with light and shedding darkness on the other. Pharaoh led his troops into the new-formed way, but he had not advanced far when he began to be afraid, and would willingly have retreated. This, you know, he could not accomplish, the dry channel not having been made for him.

CCIX.

Zacharias, in the course of performing his customary office as priest, had gone into the temple to burn incense, while the people were praying without the holy place. On a sudden he perceived an angel standing on the right side of the altar, which greatly alarmed him, till the benevolent spirit addressed him in kind and congratulatory terms, assuring him that his prayer was heard, and that his wife Elisabeth should have a son, who was to be named John. As a sign that the prediction would be accomplished, and as a chastisement for his doubting, he was struck dumb, and was told that he would not recover his speech till after the birth of the child. Accordingly, when he

went out to the people, who were surprised at his having delayed so long, he could not so much as utter a word, but was obliged to communicate with them by beckoning. When his tongue was loosed he broke forth into praise of God, who had bestowed so great mercy upon him, and foretold what honour awaited the child as harbinger of the Messiah. All that we read of Zacharias and Elisabeth in Luke, who is the only evangelist that takes notice of them, leads us to admire their character; the one being a priest worthy of his office, and the other being equally distinguished with himself for a sincere and active piety; nor can we doubt that they lived and died believing in Him whom their son came to announce.

CCX.

Joseph was the favourite of his father Jacob, as being the eldest son of his dear Rachel. This partial affection and a dream which he himself told his brothers, intimating that he was to be a greater man than they, made him an object of their envy and hatred. One day when they were feeding their flocks, and saw him coming towards them, they formed a resolution to put him to death. Being dissuaded, however, from shedding his blood, they stripped him of a party-coloured coat which his father had given him, and threw him down into a pit; but, seeing some merchants who at the time were providentially passing, they took him up and sold him to them, as if he had been a slave or one of the animals they were feeding. To keep their father in ignorance of his real fate, they stained his coat with blood and carried it to the old man, who thence concluded that his son was devoured by a wild beast. Joseph, in the meantime, was carried into Egypt, and sold to Potiphar, one of Pharaoh's officers. Here the Lord made all that he did to prosper; and Potiphar, finding that he might safely be intrusted with his property, made him overseer of his whole house. His happiness, however, was for a time interrupted, for the wife of Potiphar endeavoured to draw him into guilt; and Joseph, rather than wilfully commit a sin, fled hastily from her. Indignant at this contempt of her, she accused him falsely to her husband, who, too easily believing his unprincipled wife, threw Joseph into prison.

CCXI.

In the beginning of the second year after Jesus made his public appearance, he cured a man of the leprosy, and desired him to go and show himself to the priests, by whose testimony it might be declared that he was really healed, but forbade him to disclose to any one who it was that had restored him to health. The man, however, either from joy that he had been made whole, or that he might testify his gratitude to Jesus, instead of concealing the cure, could not forbear publishing it everywhere; the effect of which was, that greater crowds of people than had hitherto assembled flocked to Jesus, desirous to see the person who, with a word, cured diseases that had baffled all the skill of physicians. From this time he could not enter any city but there were brought to him sick persons of every description. Among the cures that are recorded, that of the paralytic is remarkable; who could not, such was the crowd, be otherwise placed in his view than by being let down in his couch from the top of a house; and the Jewish houses were so built that this could be done without much difficulty.

CCXII.

Having told last week what contrivance was used by the friends of the paralytic, we have now to add that Jesus, admiring the faith of those who had thus presented the sick man to him, had compassion on him, and, previously to relieving him of his bodily malady, publicly declared that his sins were forgiven. Such of the Pharisees as were present, being ignorant of Christ's divinity, thought within themselves, though they were afraid to speak out, that, in pretending to forgive the man his sins, he arrogantly laid claim to what they rightly believed it was for God alone to do. Jesus, who knew all that passed in their minds, showed them that it was impossible for them to conceal their thoughts from him, and asked them whether it was easier to forgive sin or remove the punishment which sin had occasioned. The Pharisees could not but be sensible that these two things were in reality one and the same; and instead of maintaining an obstinate silence, ought to have frankly acknowledged that he who has in himself the power to do the one can do the other also. No sooner had the paralytic received our Lord's efficacious command than he rose, took up his bed and walked, to

the vast amazement and joy of the rest of the people, who, having seen with their own eyes what power there was in Christ's command, were likewise satisfied of the truth of his declaration.

CCXIII.

Barnabas, one of our Lord's disciples, and the companion of the apostle Paul, was descended of one of the Jewish tribes, but born in the island of Cyprus. He seems to have been of no mean extraction, and to have been possessed of riches; and he was the first that sold his property and put the price at the disposal of the apostles. When it was known at Jerusalem that there were many at Antioch who had embraced the Christian religion, and that their number was daily increasing, the apostles made choice of Barnabas as the most proper person to send thither to confirm the disciples; and it can scarcely be doubted that among the reasons they had for preferring him, one was, that he was better acquainted than most others with Greek, which was the language spoken in that city. Setting out thence for Tarsus in quest of Paul, and finding him there, he took him to Antioch, where, continuing together for more than a year, they converted so many to the Christian faith, that it was at Antioch that the disciples of Jesus were first called Christians. Much might be said of Barnabas, did time permit; but what ultimately became of him we do not know with certainty; for those historians who will have it that he was stoned to death at Salamis, are not such as that their authority can be trusted.

CCXIV.

The multitude of persons who assembled from all quarters to hear our Lord being too numerous to be contained in any house, he retired to the Lake of Gennesaret; and, the people standing on the shore, he addressed them from the ship, which, it may be supposed, he entered for the purpose of being better heard and seen. In the course of his teaching, he showed by several similitudes how various would be the effects of the gospel, according to the different dispositions of those to whom it was preached. When the crowd had dispersed and the disciples were alone with their master, they asked him why he

used such dark language, which no one understood; and, being struck with the similitude of the sower, begged him to explain it to them. The adversaries of our holy religion have questioned the wisdom and the propriety of our Saviour's speaking so obscurely before the multitude; but such objections have no weight, and, had we time, we might easily answer them. Thus, who is there that considers the matter that does not see that the Jews at that time were so full of prejudices, that they would not have borne with any one who told them plainly that the design of the Messiah's coming was not to subdue the nations by force of arms, but to restore men to the favour of God, and lead them to holiness of life; that the Jewish religion was soon to be abolished, and to give place to another altogether different; and that the despised Gentiles were to be put on an equal footing with the Jews?

CCXV.

Jesus having been betrayed by one of his own disciples, was brought before the Jewish Council, where, having declared himself to be the Son of God, he was judged worthy of death. The Jews at that time, being under the dominion of the Romans, were not permitted to inflict capital punishment; and were therefore obliged to bring the matter before Pilate, the governor of the province, who, having heard their accusations and interrogated Jesus, professed his entire belief in his innocence. The Jews, however, being urgent that he should die, and renewing their accusations still more vehemently, Pilate referred the whole cause to Herod, tetrarch of Galilee; and declared that neither had he himself altered his opinion, nor did the matter appear otherwise to Herod than it did to him. Pilate, however, had not the firmness to resist the clamours of the people, and Jesus was at length condemned to be crucified. The death of Christ, though thus brought about, was voluntarily endured by him to expiate the sins of men; and the memory of the event, according to his own command, is celebrated by Christians in the sacrament of the Supper.

CCXVI.

Martha and Mary, two sisters, of whom Martha seems to have been the elder, from her name being always mentioned

first, had several times the honour of entertaining Jesus when he was at Bethany. On one occasion when Jesus had gone to their house, Martha, who had been at pains to provide the best supper she could, complained to the divine guest that her sister, sitting idly at his feet, had left to her alone the whole labour and care of managing the domestic affairs. Jesus mildly rebuked her, and expressed himself as better pleased with Mary's desire of being instructed than with Martha's over-solicitude about furnishing the table. Afterwards, when Lazarus their brother was sick, they sent intelligence to Jesus, expecting that he would come immediately and heal him. Jesus, however, delayed till Lazarus was not only dead but buried; and of the two sisters, Martha being the first that met him as he arrived, professed her belief that if Jesus had been present her brother would not have died. Jesus promised that her brother should rise again; adding that he himself was the resurrection and the life, and that those who had faith in him should be recalled from death to eternal life. As this conversation was going on, Mary made her appearance, and Jesus, proceeding with them to the tomb, raised Lazarus from the dead.

CCXVII.

Rahab, a woman that dwelt at Jericho, entertained and concealed the spies who had been sent thither by Joshua. In our translation of the Scriptures she is called a harlot, but besides that the Hebrew word thus rendered is ambiguous, there are various considerations connected with the history itself that make it difficult to be believed that she was of so abandoned a character as the English term imports. But whether she was thus infamous, or whether she merely kept an inn, having once admitted the spies under her roof, she would not betray them, though scarcely had they entered when the king got intelligence of the matter, and ordered them to be straightway delivered up. Rahab told the king's messengers that there had certainly come two strangers, who had made a short stay at her house; but a little before sunset, as the gates of the city were shutting, they had gone away; and as they could not yet have proceeded far, they might easily be overtaken. She then let the spies down by a rope from a

window (her house being situated on the city wall), and sent them in a contrary direction to what the king's messengers had taken; having first made them swear that, when the Israelites should be masters of the city, she, who had saved them at the risk of her own life, and all those who were in her house, should be spared. The conduct of Rahab in telling a wilful lie is certainly not to be commended; but her faith, by which she was induced to show hospitality to the spies, while the other inhabitants of Jericho remained incredulous and hostile, is justly extolled by two apostles. It deserves to be mentioned that this woman, having afterwards married Salmon, prince of Judah, ranks among the ancestors of David and of Christ.

CCXVIII.

Joshua was one of the twelve persons whom Moses sent to explore the land of Canaan; and of these he and Caleb were the only two that encouraged the Israelites to go on with the undertaking, reminding them that God himself had engaged to fight for them, and that therefore there was nothing so arduous or formidable as that it ought to appear insurmountable. The rest of the spies, from a want of faith, were afraid; they exaggerated the difficulties, and brought a report calculated to inspire the people with terror; but Joshua and Caleb did what was so pleasing to God, that they alone were permitted to enter the promised land, while all the rest were doomed to perish in the wilderness. Moses, some time before his death, was commanded by God to lay his hands on Joshua, and communicate to him a part of his authority; and, on the decease of Moses, the whole of the government devolved on Joshua. His exploits as leader of the Israelites are too numerous to be related here, and they must be well known to all who have perused the Scriptures; but we cannot omit mentioning that, in the memorable battle against the five kings, he commanded the sun to stand still, that the Israelites might the more conveniently complete their victory, and that this miracle, than which there is scarcely a more striking one recorded, actually took place. This great man, when he felt that his end was approaching, assembled all the tribes in Shechem, and caused the ark of the covenant to be brought thither.

M

Having then recounted to the Israelites what favours they had received from God, he exhorted them to pay him that obedience which was his due ; and died at the advanced age of one hundred and ten. The book which bears his name is so called, both because it describes his actions, and also because it is believed to have been written by him. It contains the history of seventeen years, the space of time during which he had ruled Israel. Some may perhaps require to be told that, in the New Testament, Joshua is called Jesus.

CCXIX.

Jesus, on his way to Galilee, passed through Samaria, where, being wearied with the journey, he sat down by Jacob's well, not far from the city of Sychar. His disciples had in the meantime gone to the city to buy provisions ; and while they were absent, there came a woman of Samaria to draw water. Between the Jews and the Samaritans there subsisted an old and implacable hatred, from which Jesus being altogether free, asked the woman to give him water to drink. She, perceiving either from his speech or dress that he was a Jew, and being tainted with the prejudices of her countrymen, expressed her surprise that he who was of the Jewish nation should have asked a favour of her who was a Samaritan. Jesus seized this opportunity to communicate some parts of his doctrine to her ; and on her inquiry whether God was to be worshipped at Jerusalem or on Mount Gerizim, a point which formed the chief controversy between the Samaritans and Jews, he replied that at present the true knowledge of God was with the Jews alone ; but she needed not to be uneasy at this, as the time was at hand when it would be understood that no place was more acceptable to God than another ; for, God being a spirit, his true worshippers were not those who performed sacred rites in any particular place, but those whose religion was unfeigned, and who worshipped him with the homage of the heart.

CCXX.

As Jesus was entering Capernaum after finishing his discourse on the plain, he was met by certain Jewish rulers, who told him that there was a Roman centurion in their city to whom the Jewish people were under great obligations ; that his

servant, who was a favourite with his master, was so seriously ill that his life was despaired of, and that they had been sent to beg that Jesus would come and restore him to health. Jesus, who never let slip an opportunity of doing good, went with the men towards the centurion's house; and they had nearly reached it, when there came others of the centurion's friends, saying that he was unwilling to put Jesus to the trouble of coming, considering himself unworthy of so high an honour as that Jesus should enter his house; that it was for this reason that he had not ventured to go to Jesus, but had employed the services of Jews; and that he was well aware that Jesus, in whatever place he were, could heal the servant by uttering a single word. Jesus declared that he had not found any one, even among the Jews, who had formed so exalted and just an opinion of his divine power; and added, that many of the heathen, in imitation of this example, would become partakers of the benefits which he had come to bestow, and that the Jews, to whom they had been first offered, but who had refused them, would be excluded. He then told the centurion's friends to return home, and they would find the servant healed.

CCXXI.

It is generally allowed that the advent of Jesus Christ into this perishing world of ours falls in with the year 4004 after the creation. Numerous prophecies, long previously delivered, and in the keeping of those who were his bitterest enemies, had announced his being to come, had described his person, spoken of his miracles, sufferings, death, and resurrection, and foretold what effect his benign religion would have over the whole earth. From this fountain of light and salvation a new race of authors proceeded, who shone with that clear and steady light which, it is unnecessary to say, they received from him, and could have received from none other. It is worthy of notice, that though he communicated the most important truths for others to record, yet there is no account in any author worthy of credit of his ever having himself written but once, and that in the dust; and what he then wrote he did not think proper that any one should know. The letter to Agbarus, king of Edessa, attributed to Jesus by Eusebius and others, is a self-confuted imposture, unworthy of being regarded.

CCXXII.

The interpreters of Scripture are by no means agreed whether Mark the Evangelist is the same person with John Mark of whom mention is made, as elsewhere, so particularly in the Acts of the Apostles, and who in the Epistle to the Colossians is said to have been the son of Barnabas's sister. If he was the same, he was the son of Mary, a pious woman, who dwelt at Jerusalem, and at whose house the first Christians used to meet. In ancient times there were some who said that the gospel inscribed with Mark's name was not composed by himself, but having been dictated to him by Peter, ought in reality to have been called Peter's gospel. Papias, who was the first that thought that the work should be transferred from the one to the other, was followed in this opinion by Origen, Irenæus, and others; though what reason they had for entertaining any such suspicion is not very manifest. This is not the only point that has been doubted; but all that it concerns us to know with certainty is, that the book is of divine authority,

CCXXIII.

The fourth king of Syria, who bore the name of Seleucus, is commonly distinguished by the surname of Philopator; and what reason Josephus had for calling him Soter, it is not easy to say. In the beginning of his reign he favoured the Jews, and did everything in his power to gain their affections; but being obliged to pay yearly to the Romans a great sum of money, and hearing that there was money in the treasury at Jerusalem, he resolved to make himself master of it, and sent Heliodorus, the most trusty servant he had, to carry the whole of it away. Heliodorus, on his arrival at Jerusalem, waited upon Oniah the priest, whom he thought he could persuade without force to deliver up the treasure. Oniah said that there were in the temple 400 talents of silver and 200 of gold, the greater part of which belonged to widows and orphans, and nothing should be taken away, if he could help it.

CCXXIV.

Apollos was a Jew of Alexandria, well versed in the Scriptures, and possessed of great eloquence. He was baptized by John;

and being himself fully convinced that Jesus was the Messiah, he began with great ardour to teach others, even before he had received the full light of the gospel. Having gone to Ephesus, he both preached boldly in the synagogue, and was himself more accurately instructed in the Christian faith by Aquila and his wife Priscilla, whom he happened to have for hearers. Arriving afterwards at Corinth, he proved of such assistance in propagating the truth, that Paul received him gladly, and acknowledged how useful his services were in watering what he himself had planted. A dissension, which at first was likely to prove disadvantageous to the Church, arose between the disciples of Apollos and Paul, each claiming the superiority for their own teacher; but so far were the leaders from participating in this contest, that no two persons lived on more intimate terms.

CCXXV.

While Augustus was in the island of Rhodes, among those who went to him requesting to be admitted to a conference was Herod the Great, who, not to appear arrogant, laid aside his royal robes, but preserved that liberty of speaking which it became a king to use. He said that he would not endeavour to conceal anything, and at first confessed that in the civil war he had favoured Antony, and would have given him assistance, had not the troops that were at his command required to be all sent against the Arabians, whose nefarious attempts he could not but oppose. "If," said he, "you who, as things have happened, have sustained no injury from me, shall now deem me worthy of being numbered among your friends, you will find that I can safely be trusted."

CCXXVI.

Daniel, one of the princes of Judah, and the last of the four greater prophets, while very young, was carried away captive to proud Babylon in the year of the world 3398, 606 years before the birth of Christ. There he had his name changed to Belteshazzar; and on his explaining King Nebuchadnezzar's dream of the mystic statue, he gained so high a reputation, that, from being a servant, he was speedily raised to the most exalted station, and intrusted with the government of the

whole city and other power. His prophecies respecting the Chaldean, Persian, Grecian, and Roman empires, and the coming of the Messiah, not to mention others, are so accurately and precisely expressed, that it is utterly impossible to refer these predictions to any other events. He appears to have died at Babylon, or at least somewhere in Chaldea, not having thought proper to take advantage of the permission granted by Cyrus to the Jews of returning to their own country.

CCXXVII.

Micaiah is generally supposed to have been that prophet who went in disguise to reprove King Ahab for having suffered Benhadad, king of Syria, to escape. Three years afterwards, in the year of the world 3107, and 897 years before Christ, Ahab having again resolved on war against the same Benhadad, begged of Jehosaphat, king of Judah, to accompany him on the expedition. Jehosaphat agreed to go with him, but intimated his distrust in the false prophets of Baal, and wished a prophet of Jehovah to be consulted. Ahab reluctantly consented that Micaiah should be sent for, but said that this was a man whom he hated, as he always prophesied evil concerning him. Micaiah having arrived, bade the king go, and said that all success would attend him. Ahab, perceiving that he was speaking ironically, adjured him to tell him the truth; and then Micaiah predicted that the king would fall in battle, and the people, deprived of a leader, would be scattered. Ahab, though he had urged him to speak freely, yet was so irritated by what he said, that he ordered him to be cast into prison, and supplied with those things only which were necessary for the support of life. All that the prophet had predicted came to pass, but what became of him is unknown.

CCXXVIII.

The prophet Nathan was a conspicuous character in the time of King David, with whom he had great influence. The first mention made of him in Scripture is at the time when David had resolved to build a temple to God, an intention which he communicated to Nathan, who approved of his purpose, but was afterwards commanded to tell him that God had reserved that honour for his son and successor. Some years

after, when David had grievously sinned, Nathan was sent to reprove him; and this difficult task he performed with singular prudence. By saying that a certain rich man, sparing his own flock, had robbed a poor neighbour of an only ewe lamb, he drew from the king a condemnation of his own conduct; for no sooner had David heard the tale than he exclaimed that the man who had acted thus deserved to die. When Solomon was born, Nathan was again commissioned to bear a message from God to David; and it was probably on this occasion that David was informed that Solomon should succeed him on the throne, that he should build the temple, and be heir to the promises made to himself. When David was aged and infirm, and Adonijah, his fourth son, endeavoured to gain the affections of the people, that he himself might be made king when David died, Nathan advised Solomon's mother to urge David to appoint the successor without delay, and Solomon was immediately proclaimed king. Nathan wrote various books, all of which are now lost. If he composed a history of Solomon's reign, he must have lived to a very great age.

CCXXIX.

Milton, among other things which he mentions to make his antagonist Saumaise ridiculous, says that he had been so long and so harshly ruled by a woman whom he called his wife, but who was rather to be called his controller, that he appeared incapable of undertaking anything without her authority. That this was in some measure true may be inferred from what was said by a contemporary writer, who, speaking of Saumaise's wife, called her Juno, who, it is well known, was the most imperious of all the goddesses, and often opposed the will of Jupiter himself. There are some who think that, from being gentle, she became morose, having asked a new settlement on her own and her children's account, and having not been permitted to remove from Leyden.

CCXXX.

On the second of September 1666, that memorable fire broke out in London which raged for four days and four nights, and destroyed nearly five-sixths of the whole city. Parker, who lived at the time, says that, besides other build-

ings, upwards of 13,000 private houses and about 90 churches were consumed; that scarcely any part within the walls was saved; and that, without the gates, the fire spread to such an extent that the destruction was beyond description. How the fire originated was never discovered, and various opinions were entertained on the subject. Some thought that it was accidentally; but others suspected that it was begun and helped forward by incendiaries.

CCXXXI.

John the Evangelist was born at Bethsaida, a town of Galilee, where, along with his father and his brother, he pursued the trade of a fisherman. When he was called by Jesus to become his disciple, he had not reached the age of six-and-twenty; and he is commonly believed to have been the youngest of all the apostles, though it must be owned that this cannot be known with certainty. Though neither learned nor noble, he understood the Scriptures, which were read weekly in the synagogue, so as to be able to conclude that Jesus was the promised Saviour; and being asked to join him and be a fisher of men, he hesitated not to leave his nets and follow him through all his journeys. He was one of the three whom Jesus admitted to the greatest intimacy; and so highly was he favoured and honoured that he received the distinguished appellation of the "disciple whom Jesus loved."

THE END.



$\frac{9}{2}$ $\frac{4}{2}$

